



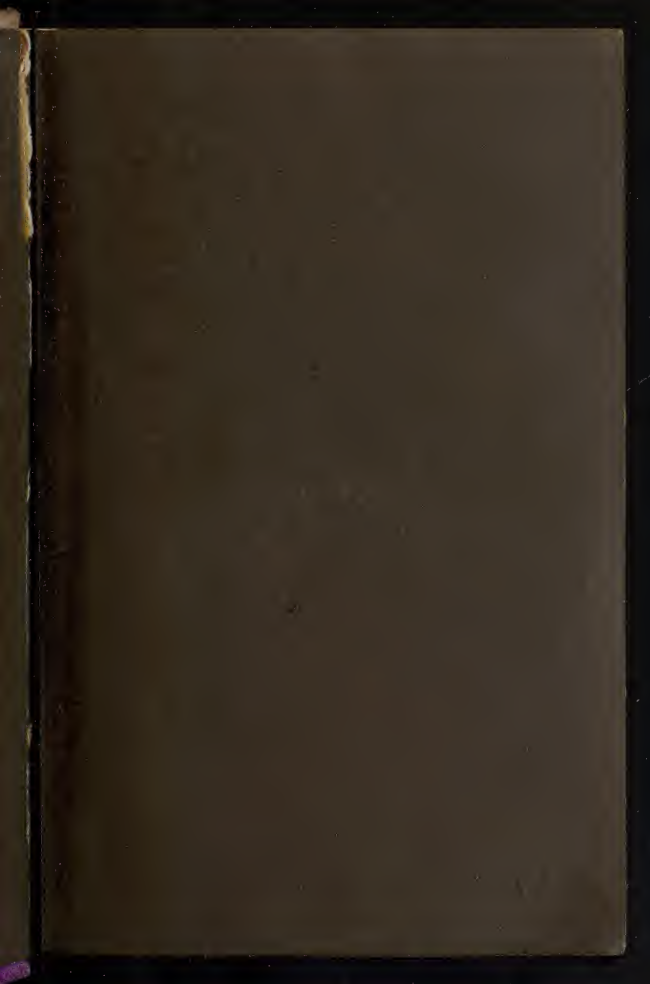
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LIFE OF SAMUEL HEBICH.

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• Doctor H. Gendest,
with loving remembrance from
The Translator

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Samuel Hebeich

THE
LIFE OF SAMUEL HEBICH:

BY TWO OF HIS FELLOW-LABOURERS.

TRANSLATED FROM THE GERMAN BY

COLONEL J. G. HALLIDAY.

WITH A PREFACE

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LONDON, MDCCCLXXVI.



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P R E F A C E.

SAMUEL HEBICH was unquestionably a very remarkable man, and his memoir is one of much more than ordinary interest.

To attempt to criticize his character is hardly necessary, for it is so thoroughly exhibited in the following pages, as to speak for itself. One of the merits of the authors of this volume is their singular candour; there is nothing of hero-worship, but a plain, unvarnished tale, in the course of which the faults of every one that comes before them, and especially of the subject of the memoir, are laid bare and exposed. It is far better that we should see men as they are, than be furnished with biographies which present a false, because a partial, one-sided view of human character. Scripture biographies are singularly free from this fault, where we have the sins of God's people carefully recorded for our learning: the sins of Noah, Abraham, David, Jonah, Peter, Thomas, and many others, are all laid bare.

In like manner the authors of the following pages never hesitate to expose the peculiarities, eccentricities, mistakes, and faults of the subject of this memoir.

There are those who seem to think that when a man is

renewed by the Spirit of God, all his natural propensities and peculiarities must be entirely lost in his new nature. They make no allowance for the diversities of natural temperament, and would form a sort of Procrustean bed, moulding all after one and the same type. To revert to the sacred records of the Saints of God, we do not find it so with them. The characters of Moses and David, of Peter and John, were very different by nature, and remained different after they were renewed by divine grace. There is an analogy herein, between the works of God in nature and in grace. There is diversity even in the leaves on the same tree; still more so in the bodily frame and features of men. In like manner, when a sinner is renewed by grace, he retains the characteristics of his original nature, which are sanctified and made subservient to the glory of God. The patience of one, the tender heart of another, the impulsive ardour and physical energy of a third, all serve in various spheres to honour God.

Nor is this only so, but the peculiarities of men still show themselves after they have been born again, even in the sins they commit and the errors into which they fall. Not merely does this prove a source of trial, so that the man who has by nature a fiery and passionate temper, has far harder work in subduing his passions than one of a mild and peaceful disposition; but it serves also to explain, what sometimes stumbles and offends others, how a man, who is unquestionably a devoted servant of God, can say or do things which appear to the looker-on inconsistent with the Christian character. The offender, owing to his peculiar idiosyncrasy, does not regard his acts in the same light, and will even vindicate them as right and proper. We may trace a good deal

of this in Hebich, who, with much humility and love in his composition, so as to have won the affection and confidence of most of those amongst whom he laboured, had unquestionably certain eccentricities of character, which were drawbacks, and of which he probably was himself unconscious. He was possessed of considerable administrative power ; but, in early life, it must have been very difficult to have co-operated with him. One of his highest merits—or, rather, one peculiarity of faithfulness—which distinguished his character, was the plain, direct appeals he made to the individual conscience, of which there are many striking illustrations in the following pages ; but they were not unfrequently accompanied with some unseemly language or eccentricity, which tended needlessly to increase “the offence of the cross ;” a stumbling-block quite sufficient in itself, to most carnal hearts, without its being increased by a want of judgment in the manner, style, or acts of him who preaches it. Notwithstanding this drawback, there are few Christians who may not take shame to themselves when contrasting their own timidity, or want of zeal, with Hebich’s persistent and never-flagging energy, in availing himself of every opportunity that came in his way, of applying Christ to individual consciences, frequently with eminent success.

An illustration of this zeal untempered with judgment, which led him to give offence, by the use of language which no doubt he considered it right and proper for him to employ, will be found (page 341) in the record of his preaching at the Church of St. Leonard’s, Basle, when he spoke with such pungency as to create a riot, and cries of “Pull him down !” “Kick him out !” began to be heard. If this had been purely the offence of the Cross, there would have

been nothing for which to censure him ; but I fear that a needless crudity and asperity of language, if not coarseness, furnished a handle.

As years advance, the Christian character generally mellows and ripens, and we see many proofs of this in Hebich's last days. Even a heathen poet seems to expect this process, by asking—

“Lenior et melior fis accedente senectâ?”

And hence I am under the impression that Samuel Hebich, so far from regarding his severity of style and demeanour a fault, considered it his duty thus to reprove sin ; and that it was his natural peculiarity, and want of judgment, which caused him at times to speak and act in a way that led to a misunderstanding of his motives and character.

It may be asked, if there were such glaring defects in this man's character, why write his memoir ? Surely only those who rise above the average standard of Christian attainments are entitled to such distinction ?

The answer to this question is simple ; the defects of character, and eccentricities of nature to which we have referred, were but as spots on the sun's disc when compared with the grandeur and brightness of his long career of devotedness and fidelity to Christ, in his faithful, self-denying labours. Moreover, his career was one of eminent success, whether amongst the natives of India, or Europeans. For five-and-twenty years he remained at his post, organizing a new mission-field ; carrying on steady missionary work ; gathering together a Church in the wilderness ; giving ample proof of his administrative ability, the singleness of his eye, and the devotedness of his heart to Christ.

Nor were his efforts exclusively confined to the natives : he acted on the principle of dealing with men's souls, wherever he met with them, and whoever they might be. The result of which was that his influence over Europeans was great, and the troops quartered at Cannanore furnished him with the opportunity of winning many souls to Christ. Officers and their wives, as well as soldiers in the ranks, came under the power of his influence, for which many of them will have to praise God throughout eternity.

Would we inquire what was the secret of this man's success ; what it was that kept him for a life-time on the heated plains of India ; what it was that drove him out periodically to encounter the stoning and violence of the natives at their annual festivals, whilst he preached to such an unwilling audience the gospel of Christ ? We must trace it up to the power, the depth, the reality of his original conversion. His religion was not that tame, common-place, hereditary thing, which satisfies so many.

He had been born again ; deep convictions of sin had overwhelmed his soul ; but, on the 13th of June, 1821, it pleased God, who had called him by His grace, to reveal His Son in him, that he might preach Him among the heathen ; and immediately he conferred not with flesh and blood. The result of this revelation of Christ to his fainting soul was, that "the burthen of his sins was taken away, and with the eye of faith he found courage to look upon his Saviour" (page 6). These were the foundation-stones, on which was afterwards erected the labour of a long life of devotedness to Christ amongst the heathen.

This work of spiritual regeneration, by which he became a new creature in Christ Jesus, was of divine origin, and

hence abiding ; very different from those transient emotions which spring from the stirring of human feeling, and which pass off, like the mountain stream after a summer shower, leaving the channel as dry as ever.

Not only was his heart changed, but the eyes of his understanding were enlightened, qualifying him to impart distinctive views of Gospel truth to the souls with which he dealt. And it is to the depth of his own personal experience that we must trace the faithfulness and directness which he showed in dealing with souls, and his utter fearlessness. This prominent feature in his character is well worthy of being noted and imitated, for it is one in which many Christians are very deficient ; and to it he owed much of his eminent success. The following will serve as an illustration :—Going to Captain Dobbie's house one afternoon, after a few introductory words of friendly greeting he suddenly turned to the Captain's wife with the abrupt question—

“Have you given your heart to Jesus?”

Mrs. Dobbie : “I hope so.”

Hebich : “I do not want to know what you hope. I have asked you a very simple question : have you given your heart to Jesus?”

Mrs. D. : “I think I have.”

H. : “Hoping and thinking ! all this is not what I ask about.” (Then with a sudden change of manner)—“Have you breakfasted?”

Mrs. D. : “Oh, yes !”

H., very earnestly : “You self-confident woman, you ! You should not venture to answer ‘yes,’ but ‘I hope,’ or ‘I think,’ that I have breakfasted ! If we can be certain in so small

a matter, how much more necessary to be so in what is of the very utmost importance. If we have given up our hearts to Jesus, for Him to keep them for us, because it is impossible for us to keep them for ourselves; and if He, by His Spirit, dwell and rule in them, it is not possible but that we must know it very well. No! 'The Spirit witnesses with our spirits that we are children of God.'"

"Then followed an explanation of his favourite 'Heart-book,' which made a deep impression on both husband and wife. The impression was abiding. Every assertion of Hebich's was tested by the word of God. Things went on smoothly for three months. Then, however, some expressions used by Hebich, which seemed quite shocking to all her ideas of conventionalities and good manners, determined Mrs. Dobbie never to speak to him again. Accordingly, when he next visited the house, she long refused to come out of her room. After a while, however, her husband urged her to give in, and she felt that she was refusing to hear the message of Jesus. All opposition gave way from that moment; seating herself as a poor sinner, she was able at once to accept and rejoice in her Saviour, and to speak of Him to all her friends and acquaintance."

In this anecdote we have an illustration of his great fidelity, plainness, and earnestness in dealing with souls, tinctured as it was by his peculiarities; notwithstanding which, he won two souls abidingly to Christ. Shall we find fault with the angler who brings his fish safe to shore, though he may discard the landing-net, or other conventionalities of piscatorial usage?

Another source of interest connected with the following pages is this: we are introduced into a new mission-field, of

which it is probable the majority of readers have never before heard, and we have a very graphic picture of its history for more than a quarter of a century, the trials and difficulties, the hopes and fears, the triumphs and failures with which its chequered career is marked. The whole record is distinguished by the truthfulness of eye-witnesses, who might say of themselves, "*Quorum pars magna fui*;" the result of which is, that whilst on the one hand we have no fancy sketch, such as the ardour of ill-informed enthusiasm will sometimes picture to itself,—on the other hand the false slanders of those enemies of Christian missions, who delight periodically in displaying their ignorance by making attacks on missionaries in the columns of the *Times*, are thoroughly refuted.

With respect to the missionaries themselves, we find them for the most part devoted men of God, with more faith and zeal than the average of ministers of religion at home; but still, as Paul said of himself at Lystra, "*Men of like passions*" with us, with infirmities of temper and judgment, and, in more than one case, hypocrites or backsliders, who had to be expelled the mission.

Such is the mixed character of the agents of Christ, under the present dispensation.

Then, with respect to results, the delusions of romance, which distance is apt to foster, are speedily dispelled, and we come into close contact with plain, common hard work, such as we have at home in any densely-populated parish of ignorant poor, where schools, house to house visitation, and preaching the Gospel, engage the time and labours of the clergyman, the city missionary, or Scripture reader.

If we are to believe the "*Times* correspondents," to whom I have referred, then we must conclude that all the un-

wearied labours of our various missionaries are a complete failure.

But these men, though they have resided in the country where the missions are carried on, being for the most part irreligious Indian officers, are as ignorant of what missionaries are doing as I am of the winning horse at the Derby, and, for the same reason, *utter indifference*; and hence their testimony is worthless.

Moreover, these men do not believe in the power of God's truth, and against their unsupported assertions we may set the word of Jehovah—"My word, that goeth forth out of My mouth, shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The following pages are an illustration of the fulfilment of this gracious promise, and furnish abundant proof of the vitality and divine power which accompany the word of God, and of the blessing from on high which is vouchsafed whenever it is faithfully preached. It would, perhaps, rather stagger those unbelievers in the results of missions to be informed that there are at this moment more Christians in the world, now living, who once were heathens and Mahommedans, the result of the last half century's missionary enterprise, than there were in all the world at the end of the first century of the Christian era; notwithstanding the advantages then enjoyed from Apostolic power and wisdom, "diversities of gifts, working of miracles, prophecy, discerning of spirits, divers kinds of tongues."

We are living under an eclectic dispensation; there is no town, village, street, or even house, where all the inhabitants are real Christians: our dispensation is still what it was when

characterized by our Lord in the following terms—"Then shall two be in the field, the one shall be taken and the other left; two women shall be grinding at the mill, the one shall be taken and the other left."

This principle applies to missionary enterprize as much as it does to evangelistic labours at home; but, if a comparison be drawn between the results of home and foreign missions—between the results of the parochial clergyman's work and that of the missionary to the heathen, based upon facts, we must assign to the missionary the palm of success; and this, notwithstanding the enervating effects of climate, the difficulties of a foreign tongue, the prejudices of the natives, and the various impediments caused by idolatry, caste, and the low standard of heathen morals. And I shall conclude these prefatory remarks by expressing my own conviction that if Samuel Hebich, the honoured subject of this memoir, had lived and laboured in his native land, he would in all human probability have gathered fewer souls into the fold of Christ, than he was permitted to do on the plains of India, as a devoted Missionary of the Cross.

G. T. FOX.

DURHAM,
Nov. 3, 1875.

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MEMOIRS OF SAMUEL HEBICH.

CHAPTER I.

HIS YOUTH AND CONVERSION.

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FREDERICK CHARLES HEBICH, the father of the subject of this Memoir, who was born at Ulm on the 6th of March, 1748, and at first co-pastor of Langenan, became afterwards [1799—1827] pastor of the insignificant village of Nellingen, was altogether an original. He rejoiced greatly that his energetic helpmate presented him only with sons, seven in number, of each of whom the father could boast that he grew to be taller by a head than himself. But if this worthy was short of stature he did not lack strength and activity, as many a French officer quartered upon him could witness. Ecclesiastic though he were, he had retained ever since his Erlangen University days a great taste for the sword exercise, and was ready enough to try a pass with any of these foreign guests, so that his study not seldom resounded with the clang of cold steel, till the Frenchman was driven into a corner. The peasantry were proud of their manly pastor, who, in this evil time of war, feared not the face of any man, but was ready to do fight on behalf of his flock.

Looked at spiritually we confess there is not much to boast

of in his pastorate. He had a deep feeling in favour of freedom, virtue, all that is great in the natural man; he was particularly fond of the classics, and it is said of him that in his 80th year (on the Christmas Day of 1827) he fell asleep with *Horace* on the bed.

27 Samuel, his fourth son, was born on the 20th of April, 1803. The father undertook the lad's education in a peculiar fashion of his own. The elder sons as they grew up took up their position as men of business, or as officers; but of this youth, who by his peaceful disposition differed so widely from his brothers, the father would gladly have made a preacher. But the means to send him to a public school were lacking, so he kept him at home, imparting to him the most requisite elements of Latin, French, religion, &c. But for the most part all consisted of mere efforts of memory, never any explanation unless it were specially asked for. Such an education never aimed at a systematic development and strengthening of the intellectual powers. Thus, striking passages from the classics and stray scraps of information were much more readily seized upon by the lad than the more earnest lessons of the father. In the Bible the old clergyman preferred the Psalms and the Prophets; the son never remembered having read anything in the New Testament with his father.

Yet, whenever the name of Jesus was mentioned, the old man would reverentially raise his cap, a circumstance which happily made a deeper impression upon young Samuel than a conversation of which he one evening overheard snatches between the old village pastor and one of his elder sons, and from which it seemed to be implied that the Bible was of course not to be believed throughout, but yet for the sake of the common folk it was well to keep to the old teaching. The boy was at first a good deal disturbed by what he had heard; but he soon made up his mind that he must have misunderstood the drift of their remarks.

Samuel wrote later concerning this period of his youth, "my worthy father was now old and soon fatigued, so that he did not feel inclined to carry my education very far, the result being that my acquirements gathered at Nellingen were of the narrowest. From my youth up I was quiet and mild, and rejoiced in the love of all men. My young soul would at times yearn for the heavenly joy of some higher life, not rightly understood, but which led me to see such a beauty in the clear blue sky as mightily stirred me. But of true soul comfort I knew nothing. I had an inner craving which lost itself in vain longings; especially, oh! how I wished, in our isolated household, that I might have the company of a little sister! till at length evil obtained quite the upper hand in me, and the lust of the world spotted my innocency. I was thirteen years of age when my brother Max, fourteen years my senior, and who was established in business at Lubeck as a confectioner, lost his first wife. He invited me to join him, if I and my parents would consent to the arrangement, in order, as he said, to have one honest soul about him, for his servants cheated him very much. The invitation was accepted, but it was decided that I should be confirmed before leaving home. I was impatient for the time to come, flattering myself that once away from Nellingen, there would be an end to the drudgery of learning. At length, on the 4th of May, 1817, I was confirmed, along with thirteen others. My preparation for this important transaction was but meagre; nor at that time did any solemn feeling of higher need press upon me. My thoughts ran only upon the journey and the happy future before me."

The confirmation ceremony over, the father said to his son, "Well, now you are a man," and gave him the present of a tobacco pipe!

Samuel writes: "On the 8th of June I started by coach, by way of Geislingen and Stuttgart, and on the 28th I

reached Lubeck, to me so dear! I was most cordially welcomed by my brother and by his second wife, whom he had recently married; both cared for me with the tenderness of parents. Provisionally I entered my brother's business, and set myself diligently to learn it, but the hours of evening were left free to me to be used in making up for the deficiencies of my school learning. My brother also arranged for me to have private tuition, of which I zealously sought to make the best use, for I began to discover how ignorant I was. This went on for three years, till I had gathered the information expected from apprentices. My brother's intention was to make a merchant of me, and my own inclination quite coincided. He succeeded in getting me into the counting house of an experienced merchant, Schmidt and Co., to which firm I was bound for four years at Easter, 1820.

"But all this time much was passing in my inner soul; for I sought—yea, sought with tears—but my heart found not what it sought. The constant work at my brother's, which did not even spare the Sundays (at least the forenoon thereof), together with my private studies, left me no leisure for amusement. But most of all I lacked a friend to whom I could have imparted my deepest feelings; this lack pressed more and more heavily upon me. True, my brother loved me cordially, but the difference of age came between us; my young, sentimental heart could not sympathise with the man ripe in years, or with his acquirements: thus it was that I sought, and sought in vain, a friend who could quite feel with me. Much combined to drive me deeper and deeper into black melancholy; if ever I chanced upon an unoccupied hour, bitter tears were my meat. Well might I have cried out, though as yet I knew him not, 'Where is He whom my soul loveth?' (Cant. iii.); but the watchmen had not seen him, nor could they direct me to him."

The elder brother, thinking that it must be the effects of

confinement and over study which so oppressed the youth, laid himself out to bring him more into company. Once he took him out shooting, to see if field sports could furnish diversion; but when, following the directions given him, Samuel had brought down a bird, he wept bitterly, for had he not been instrumental in cutting short a life, happier, may be, than his own? In those days, much as Bunyan says of himself, he would often gladly have changed conditions with some of the animals he saw around him.

To let him again speak for himself. He writes: "Oh, it was a hard time! By sin I had earned eternal death; conscience condemned me, nor left me any peace, for the law of God confirmed the condemnation. And now my soul began to fear and tremble, for I saw no hope of ever finding effectual consolation. My heart recognized the holiness and righteousness of the great God and Creator, and my eyes, estranged from Him by sin, dared no longer look up towards His holy place. An awful darkness came over me; sun, moon, and stars withdrew their shining, and with trembling anxiety I cried out, 'Ye mountains, fall on me! Thou earth, open thy mouth and swallow me up! for the iniquity of my sin was revealed before the holy God; and who shall hide me from His awful presence—from His all-piercing eyes? This time of utter destruction and darkness lasted for about eight days. I do not think I could have longer endured it and lived, but that my Creator and Saviour held me up with his mighty hand. Satan kept suggesting 'Kill thyself, and make an end of it all.' Had I listened to him, what would then have become of my soul? 'Whither shall I flee from Thy Spirit? where hide myself from Thy sight?' was the language of my heart. But the Father, whose love is unsearchable, whose tenderness passes all thought, who bears all the sons of Adam on his heart, would not leave me helpless in my sore need, and was not ashamed to make Himself

known to me a great sinner. So He caused the light to shine in my darkness; and exceeding great though that darkness had been, He found out a way by which His tender love could reach me, yea, to come with power to my desolate heart, and that without man's instrumentality, and so that I could still endure life.

"Just at the moment when I was in the greatest extremity, and there was none to help, it so fell out that on some general popular festival in 1821, I went out, with my brother's consent, for an evening walk. My heart was still troubled, though it had been somewhat relieved by a flood of tears. Leaving the house, I passed, quite pre-occupied with my own thoughts, through the crowd, and, hardly noticing whither I went, I came to a quiet open cabbage-field. There I once more ventured to lift my sinful glance to the Holy One and Pure; then, falling on my knees, literally in the very dust, I prayed to Him whose Holy Spirit was even then overshadowing me. The burden of my sins was taken away, and with the eye of faith I found courage to look upon my Saviour. It was for an earthly friend that I had been searching: lo! I had found that everlasting, heavenly Friend whom I had not sought, and who is my God.*

"From that moment I was comforted—the burden was gone. Nevertheless I was inwardly assailed by a whole swarm of doubts and difficulties, because my understanding was not firmly established. But God had reserved it to Himself, to teach me fully according to the riches of His grace in Christ Jesus, in His own good time. A tender sensibility

* Afterwards, in India, by a comparison of dates, Hebich was able to fix that this, his spiritual birthday, was on the 13th of June. He says, "It was one Wednesday, the principal day of the rifle shooting;" and he first commemorated the day in 1847, when it fell upon a Sunday; and he mentioned it to his two congregations, the Native and the European.

of conscience was formed and nourished in me by sundry means—especially by the Scriptures, which I ever looked upon as the infallible Word of God. At one moment I read the holy Law of God, as given by Moses—that which spake eternal damnation to my conscience. Then, again, God himself brought his own comfort to my heart, and I found my greatest delight in the study of Scripture, which I now took in hand by regularly reading the Old Testament through. The while I was very severe upon myself, seeking to rule my whole conduct by the Bible.

“Thus I continued, still in no little trouble, till, somewhere about February, 1822, I came under the preaching of my dear and fatherly friend, Pastor Geibel. Hitherto I had been very shy of the Reformed Church, to which he belonged; but in the preaching which I heard in the Lutheran Church, there was nothing but *Law and Morality*. But from Mr. Geibel I constantly heard something that was new to me, which I had never before known; but it was especially his prayers which absorbed all my attention, for he ever addressed the Lord Jesus Christ, whom I did not as yet spiritually know. This offended me at first, and long I doubted about it, but the remembrance of my father’s lifted bonnet helped to reassure me; and at length a voice seemed to say within me, ‘That is that same Jesus in whom thy sins are forgiven.’

“Then at length it was first made clear to me that man can be delivered only by the sufferings, the death, the resurrection of our Lord and Saviour, who, in order to be a Saviour to us, left the glory which He had with the Father before the foundation of the world, and in the fulness of the times took upon Him our flesh and blood, entered entirely into the ranks of mankind, being found in all things as a man, and who, in utmost self-denial, rendered the most entire obedience to His heavenly Father, so as to earn for Himself the right to be both Lord and Saviour of all intelligent beings. I learnt that the

result of his perfect and ever effectual freewill offering of Himself, must be that, by the grace of the Holy Ghost, heart and understanding should be brought into most devout and entire submission. For whosoever thus accepts Him in faith, and will let him work to entire sanctification from all sin, has found life and immortality. To such He gives the power to become the sons of God. Thus, by the word which He has so graciously given to us, and also by the ministry of man, the whole counsel of God touching salvation became clear to me; and by His good Spirit condescending to me, I advanced from light to light, from grace to grace. I now also found my way into the company of Christian people, and very often, in midst of a despised company of believers, I found the edification that I needed."

But Samuel's brother was not a little put out at finding him spending every available quarter of an hour in poring over the Bible. He said he would not put up with all this hypocrisy, and there was a great to-do in the house. Nor was the father less displeased; amongst others, he wrote him once what this son calls a terrible letter: "Son, thou hast chosen the downward path," &c., and finished by subscribing himself, "faithfully your father, a respected Lutheran clergyman, neither a tailor nor a cobbler." Samuel, who dearly loved his father, had now been parted from him for four years, and was on the point of returning home. As he read this letter, all that he had received from God seemed in a moment gone, a heavy weight oppressed him, and the language of his heart was, "You foolish lad, you! Barely twenty years old, while your father is over seventy, a learned and experienced clergyman, your brother held in universal esteem, can it be that both these are mistaken and you only right? Surely not!" He adds: "Sorely I grieved, the day was wild and stormy, I could yet show the spot where, on my way home through the market-place, I seemed to hear a voice,

'If thou lovest father or mother more than Me, thou art not worthy of Me.' At once I knew what I had to do; all my father's and brother's reproaches fell off from me like the rain which was then falling."

In 1823 he was allowed once more to visit his grey-headed old father in the old home; when again parting, the old man said he had narrowly watched him, and was glad to testify that he was true to his convictions, and walked worthy his profession: adding, that if he continued thus to walk, his father could not maintain his opposition. This therefore he now set before himself as a purpose in life. At the beginning of the following year Samuel found himself luckily absolved, by the lot, from military service, and so was able more freely to shape his future career.

At this time he used to practise a good deal in English, and in that language he imparted to one of his young friends the news of his conversion. Little as Samuel seemed to have of poetry in his composition, it is certain that about this time he wrote a good many verses; true, the versification halts a little here and there, yet his new found joy in Christ, and his constant and simple looking to Him, shine out in every line. About this time he noticed that the regular presence of a certain handsome stranger at church seemed to quicken his devotion. It took him some time to find out that this apparent increase of spirituality in fact covered a perilous dividing of the heart. No sooner did he see this than he prayed for freedom from all dependence on any but Christ. He was heard, and from that time he knew (to use his own words), "how wonderfully holy a thing it is to fall in love!" He had never exchanged a word with the object of his admiration, and began to doubt whether marriage would ever be the right path for him. Other circumstances followed to impose upon him bachelorhood.

CHAPTER II.

DESIRE FOR MISSION WORK.

WE again allow him to speak for himself.

"I now became acquainted with the Lubeck Missionary Association, of which I became a member. I enjoyed reading the reports, and found them particularly animating. The more deeply I was taught in the wealth of God's Word, and the closer I was brought into communion with Him, so much the holier had my walk to be; and I sought that my whole course of life should be as in the sight of Him who had loved me even unto death. I felt also a strong desire to impart to all mankind the blessedness which I myself enjoyed; especially those of my fellow men were laid upon my heart, who, as yet, knew absolutely nothing of God or a Saviour, but who were altogether in error and in sin, destitute of truth as of comfort, walking in the shadow of death in this poor evil world. Seeing that I, coming as a poor sinner, was allowed to taste the salvation that is in Jesus, an indescribable longing sprung up within me to preach to my poor brethren among the heathen that Gospel which is a power of God unto salvation to every one that believeth. The wish grew into an earnest yearning too strong to find expression in words, it could find vent only in tears. When this yearning was at its highest, and was forming itself into a fixed resolve,

I spoke of it (in 1823) to my dear friend Pastor Geibel : he laid before me the vast importance of such a step, and counselled me to wait till, in the Lord's leadings, every other path should be shut before me ; meanwhile, by remaining true to my high calling, and walking worthy of it, I might still be working in the Lord's vineyard ; adding, ' stay but quiet, and if the Lord will have you for His more especial work, then most assuredly, even as He led Moses, so will He lead you as to leave no other path open.'

"I followed the advice of my dear friend, for whom I had the highest esteem, and though for nearly six months it caused me much suffering, yet I resisted the yearning of my heart: eventually a quiet longing still smouldered deep within me, but withal fearing lest I should in such a matter be simply following my own will, I attended industriously to the business of my calling, the while crying with tears to the Lord that He would not suffer me to spend my life in vain ; but, if it might be according to His will, yet to open a way for me to declare among the poor heathen the unsearchable riches of Christ. Then, after another interval of six months, the yearning returned with all its force, but I did not again venture to speak of it. At Easter, 1824, the term of my indentures expired, and I then entered into the employ of Messrs. J. L. Brehn and Sons, of Lubeck, as correspondence clerk and bookkeeper, and also as traveller. The offer came from themselves, and they settled it with Messrs. Schmidt and Co., who would willingly have kept me in their own employ.

"My first commercial journey was undertaken on the 5th of April, 1825. I went by sea to Revel, thence through St. Petersburg to Finland, returning in safety to Lubeck by the 25th of August. During this first journey I made the acquaintance of that eminent Christian lady, Madame Lefrèn. In 1826 I again travelled in Sweden, and once more on the

28th of November, 1827, I was at Carlshamn, whence, traversing the whole of Sweden, I went by Tornea to Finland. Somewhere about the Easter of 1828, on arrival at Bjönsborg, I found a number of letters awaiting me, one of which gave me the news of the death of my good father. After six whole months passed in constant travel, I found myself worn out body and spirit (especially in spirit), so I determined to pay the above-named lady a visit, so as to get for a few days in her house the refreshment of Christian intercourse. I was most hospitably received, and before long, she made to me a proposal which on consideration I accepted. As the owner of considerable landed estates she offered me a fine field where to work for God; I thought that the Lord's approval was here, that on these estates he would give me the opportunity of trading with *the pound* entrusted to me—that thus, in answer to my many prayers, He would let me work for the extension of His kingdom, though not exactly among the heathen.”

In this journey of his, the young man met with sundry adventures, tending to fix in him, firm as a rock, the assurance that if he kept near to God, God would keep near to him. However careful and circumspect he was in all his mercantile business, seeing to everything himself, and never above taking advice, yet he would allow none of the conventional considerations of business men much influence on his inner life. For instance, on one occasion he had the disagreeable task of exculpating himself to a Swedish firm, for a serious error in his last year's accounts. Having sought strength in prayer, he went direct to the head of the firm, and in simple words stated the whole case to him; but the Swede, who was not in the best of humours, seemed to think it an easy way to come up thus, afterward, and say, “Oh! it was but an oversight.” Hebich sought still more to humble himself, saying, “with the best intentions we are all liable to

make mistakes;" this only seemed to make the man the harder; then the traveller "begged to be forgiven this fault as Jesus Christ had forgiven us;" the merchant broke out violently against "*all such humbug*;" instantly Hebich fell on his knees, and commenced praying, "Lord Jesus! Thou seest he will not believe me! convince Thou him that I am speaking the truth! Thou knowest me! Thou knowest what we all are! speak Thou! say whether I be a hypocrite!"

At first the merchant was silent, then he said, "Come, that will do, stand up; but once on that track, Hebich went on praying; the Swede clapped him on the shoulder, and said, "All right; I believe you; all was done in honesty," and then, presently, his own heart brake, and he added, tenderly, "I pray *you* forgive *me*! I am very sorry that I should thus have pained a Christian brother." Not till then did Hebich rise from his knees; they did not part without a mutual interchange of heart experience. By such lessons he learned to gain courage, and to go at once to the heart of those with whom he had to do, without beating about the bush; whether it was taken in good part or otherwise signified little to him.

Once more he journeyed to Moscow, returning to Lubeck in August, 1828. It seems to have been on this occasion that, owing to some informality in his passport, Hebich was stopped by the police at St. Petersburg, just as he was on the point of embarking: neither prayer, nor entreaty, nor scolding availed. The next morning, being released with manifold excuses for the detention, he hastened down to the wharf, only just in time to see the vessel, which was to have carried him as a passenger, disappearing from view. How awestruck he was when, on arriving in Lubeck by another opportunity, he learned that that ship had gone down with all hands! I again take up his own words.

"The Lord had carried me safely through my journeyings, and so helped me that I was rewarded with the full confidence

of my principals. I remained in Lubeck till October, 1829, and then set sail, in the name of God, for Helsingfors, where I landed safe, after a perilous voyage, and travelled on to the Hattanpää estate, near Tamerfors; there I settled down from the 8th of November, desiring, after the example of the apostle, to earn my bread by the labour of my hands, and thus to be able to make the Gospel to be without charge to those among whom I had to labour. My duties were to superintend one of the largest estates in Finland, including a paper factory employing some fifty hands.

"By-and-by, however, it seemed very clear that this was not the right place for me. In order to watch for the divine guidings, I remained quiet for a whole year; disciplining myself severely that I might learn to know the voice of the spirit; the only result being the fuller assurance that God had something very different in store for me.*

"Again then, bursting forth from a thousand perplexities, the resolution rose up mightily within me, never to rest till I should be brought into the mission-field among the heathen. Should God, however, absolutely bar the way to this desire of my heart; then, when I had satisfied my conscience by taking every step towards it in my own power, I would humbly and peacefully return to my old business. My earnest and faithful prayer to God was ever, that of his grace, he would allow me only to attain to what was in accordance with his own heart. Having thus made up my own mind, I informed good Mrs. Lefrén of my resolve: but I had no intention of leaving Hattanpää till God should have made some path quite clear before me; which did not occur till I had kept up an active correspondence on the subject for a whole year."

* It may be noted here that some were seeking to engage him in a marriage which would have shackled him for life.

His first letter, dated 27th December, 1830, was to Inspector Blumhardt of the Basle Mission Institute. "Most respected friend in Christ ! allow me to open my heart to you, and to beg for your love. I am of the number of the children who feel themselves unworthy of the boundless love of the Father which is in Christ Jesus, but who having once been made to taste of His grace, can find no more rest in the ordinary easy-going life of this world, but whose heart burns to be able to do somewhat in return, somewhat to His praise who first loved us, and poured out His holy life, an ever sufficient sacrifice for us : who is the only comfort, hope, and life of His children, God over all, blessed for ever, Amen. Him they desire to proclaim as the light of the world, as the only way to the Father who will have all men to be saved. To Him, in return for all that He has done, they desire to devote their lives in His especial service, acknowledging themselves His alone, and upheld only by His gracious hand. This is also my greatest wish. Oh ! that it may also prove to be according to the will of Him, who understandeth our thoughts long before." He then gives a varied sketch of his spiritual history, and proceeds, "having then fully and honestly considered the step I am taking ; the inevitable hardships, sufferings, and sacrifices which it involves ; having examined my own heart narrowly, as before God, and committed to my dear Saviour my cause, which is in truth His own, I take now the liberty to entreat you to receive me into the Missionary Institute. I have no means of my own ; and indeed I do not know the rules of the Institution in this respect ; my desire is, that at the cost of the society I may be educated and fitted to become thoroughly furnished for the missionary work ; in return for which I would submit myself unreservedly to its requirements ; ready on the completion of my studies, to receive from it my destination, and so, in God's name, to enter upon my work. My travelling expenses to

Basle I can, I think, meet. My dear friend, the Pastor Geibel, will give you all necessary information about me ; and may I beg you to address to that friend's care, your answer to this letter, and that with the least possible delay. Then, so soon as the ice clears and the water is open, that is in May or June, I shall be prepared to start. If you inquire what countryman I am ? I am an honest Swabian, born at Nellingen, etc., etc. May God, and the Lord Jesus Christ guide your decision in this matter. Amen."

Geibel received this letter in February, but did not pass it on till April, knowing that the city of Basle was then in sore distress. In sending it on, he expressed a hope that the delay would not act to the prejudice of the petitioner, adding,

"Hebich is an earnest Christian, and every way trustworthy; the desire to devote himself to mission work has long been intense in him : at first I kept him back, knowing how often in young men this arises from very mixed motives, and ill-considered resolves. But in this case, so far as I can judge, it is not so. He has many invaluable qualifications for the work, *e.g.* an open bright friendliness of disposition, which commands the confidence of those with whom he has to do, and even attracts those who oppose his convictions : he is healthy, intelligent, and not luxurious, able to make the best of circumstances. Whether he has any marked facility in acquiring foreign tongues I am not sure, but think it probable in his former employments he has proved faithful and energetic, winning the approval of all his employers. If it be the Lord's will to send him forth, a messenger to the heathen, He will surely prepare the way. Your Institute has doubtless, with others, felt the pressure of these very terrible times ; look only to Him ; He sits at the helm, and steers His ship safe through the raging billows.

"With hearty and brotherly love, and earnest intercessions for yourself and for your Institution,

"I am, yours,

"J. GEIBEL,

"Pastor of the Reformed Church."

At first the reply was, that, for want of means, it was impossible for the Society to entertain the proposition. So he next very humbly begged to be allowed to pursue his studies at the expense of Mrs. Lefrè, who assigned 1600 roubles for the four years that were necessary. He said that he had also a sufficient wardrobe to last for that period, and then goes on, "during a whole year I have proved myself, keeping before me the aim of becoming a servant of the Lord Jesus among the heathen, and I am sure that Christ is mighty in those who have no strength. I do not build upon my own self; Christ alone is my strength, and in Him I can do all things. Such is my hope in Him who has once redeemed me, and who will, if I hold fast the faith, one day receive me up into the assembly of the righteous. He has so done the unspeakably great work that the all-important question, 'How can the sinner be justified and sanctified?' now receives a most positive answer. It is true that I still fail in so many ways, that I shall stand much in need of the patience and tenderness of the brethren. It has been God's will to endow me with but moderate natural talents, and my acquired knowledge is but scanty. Besides Swedish I can speak some little French and English, and as a boy I also began Latin and Italian. But I have no wish to become a scholar, feeling very confident that God will give me the necessary capacity for learning what is requisite for my work, or rather I would say for His work. He was pleased at first to found Christianity, and to establish the Word of His grace by unlearned workmen, strong in His might; and in these our days also,

He will furnish to His messengers among the heathen a due portion of His might to the praise of His own glory ; for is He not the living God, watching over His own cause ? This is my faith and my prayer.

“Now do you put it to the proof, acting as He shall direct your heart. If it is not to be in Basle I will ask my friends in Lubeck to apply to the London Missionary Society for me. Indeed, to day I am writing to see if that Society will have me, but if you will kindly receive me, I had much rather come at once to you, unless in the meantime the London Society should have elected me.” (Mr. Geibel notes that from some uncertainty about the address, this letter to London was never sent.) Hebich was so urgent for an early answer because in those days communication by sea remained open only till the beginning of September.

With thankfulness he received, on the 28th of September, the “loving consent” dated the 31st August. His letters evinced such a ripeness of missionary spirit, that the committee unanimously resolved to call Samuel Hebich for one year’s probation, and Mrs. Lefrèn was informed that her gift would be thankfully accepted as a general one to the Mission cause. Hebich found out that God had yet to lead him through dark ways into a deeper insight into His mercy, and would prepare him, as by fire, for His great work ; and he experienced that He who had first given the will would also work out the accomplishment, to the praise of His holy name : he felt himself bowed to the dust, and begged for the prayers of Christian friends. On account of the cholera, no vessel was then sailing direct for Germany, therefore he thought of going by way of Revel, but at Helsingfors he fell in with a Dane who undertook to pass him to Copenhagen ; the result being a twenty days’ quarantine.

CHAPTER III.

IN THE MISSION COLLEGE.

ON the evening of the 24th of December the usual distribution of Christmas gifts was taking place at the Mission House. Assembled in the dining-hall, the students were singing, when an important-looking traveller, in cloak and fur cap, walked straight in, inquiring for the Inspector, who at first greeted him in a courteous but somewhat ceremonious manner, then heartily kissed him on both cheeks, and introduced him to the assembly as our new brother Hebich. "We are just observing our Christmas Eve festivities, dear brother; the Lord be with you, and bless this day of your arrival in our midst; but I am in the habit of using 'thou' (dũ) in addressing our students, you must understand it is our manner here, and see, there is a plate for thee also!" A few apples and walnuts were offered to the new pupil. The aged Blumhardt then prayed, remembering in his prayer the new arrival, then another hymn was sung, after which each student took up his plate of apples and nuts, thanked the Inspector and his wife, and walked out. Hebich stood looking on, not quite knowing what he had to do. "Will you—wilt thou also, dear brother, take away thy plate? it is our simple custom." He took up the gift, attempted to imitate the others in their thanks, but it was awkwardly done, and

then his place was assigned to him in one of the halls of study. Now he might look around him at his leisure. The following entry was made in the record of the week. "To-day Samuel Hebich arrived from Finland, may the Lord sanctify his coming to us all, to himself, and to the benefit of many poor heathen. May his whole life's work be prospered in the sight of the Lord."

This then was the Mission Home! the object of so many of his thoughts by day, of his dreams by night. It was not exactly as he had fancied it: all so small. Among the thirty-three pupils he was, with the exception of the Russian, Borling, the eldest, and they all appeared to him very undeveloped. Remembering all his own experience, it was not easy to humble himself to a level with these lads who had as yet seen so little of the world, who scarcely knew their own hearts; who yet, with greatest assurance maintained the dogmas of some particular Christian sect, in the midst of which they happened to have grown up. Then again the confined space within which all were crowded together, the very limited attendance, so that each one, almost as in a monastery, had to bear his share from day to day in menial offices. There were some hard times for Samuel, and he was sometimes perplexed at the way by which he was being led. For the first time in his life he now had some of the roughest experiences of school life; but it was of real value to him, so that even to the last years of his Indian career he spoke of the great value of this life in common, saying to one who from a mercantile training had entered upon missionary life without any such experience or discipline: "Ah! if you had but passed one short year in the Mission House! that is the place to have the rust rubbed off, the place in which really to learn humility!" Then the constant succession of the lectures had also its difficulties. At that time the licentiate in theology, Werner (presently succeeded by Mr. Straud), and Mr. Blum-

hardt himself, taught most of the classes: the Inspector taught Bible classes and sacred history; President Falkeisen taught pastoral theology and exegetics; the Rev. Von Brunn lectured on one or other of the books of the New Testament; then the lectures of Professor Hagenbach on Church history and theological science were also attended. Determined though he was to learn, yet he found at his age the acquiring of vocables and of grammatical forms, hard drudgery. Still harder was it, as each fresh task came before him, to believe that all this was really needed for the vocation that was before him. He had had many an inward conflict about this when, on the 19th of July, 1822, Mr. Spleiss, one mighty in the spirit, visited the Mission House, and during three hours expounded the Christian's Armoury (Eph. vi.). His heart was drawn towards this man, and his comforting assurance that to be sure learning was not the main thing, that though he might not make very rapid progress, yet quiet perseverance and obedience would help him to add daily somewhat to his store, encouraged him to work on. Then, when he was introduced to the study of Hebrew, he began to perceive that some knowledge of both Greek and Hebrew would conduce to the right understanding of the Divine mind, as revealed in the original tongues. His subsequent regret was that he had made so little progress, and that, for lack of constant attention, that little was so ready to fade from his memory. Yet this hard drudgery was not quite without useful results in him, for it taught him to value good theologians, and to acknowledge the assistance which they could be to him; and very often, when all other books had been cast aside, he would still refer to Meyer's "Bible Translation and Notes," and to the "Berlenburg Bible."

In other respects, also, he was not very successful as a student. His teacher's report of him was—"Hebich has little aptitude for grammatical studies; probably he would pick

up languages more readily, colloquially ; he shows, however, much maturity of spiritual judgment, and his conduct and demeanour are excellent."

It was not long before ample opportunity was afforded for the exercise of these latter qualities, when, in consequence of the strife between Basle town and country, Confederate troops occupied the canton. On one occasion (it was in May, 1832,) a number of the military visited the Mission House, when Hebich undertook the duty of showing them the museum, taking the opportunity for speaking earnestly to individuals, or to parties of them. The warlike complications of those days served to bring out in a new light the character of this inept pupil. When there was talk of an expedition, with which the inspector, in deference to the authorities, was minded to send some of the students, Hebich resisted most determinedly all persuasions, saying he was not going to incur danger in all this miserable, paltry business : life and limb belonged to the Lord, who alone had a right to him ; gladly would he risk all for the heathen, but for the town of Basle "not a drop of his blood !"

During any short trip he eagerly availed himself of every opportunity that offered for preaching the Word ; for instance, at Königsfeld, and again at Christmas-time, in Alsace. His first holiday trip was taken in the summer of 1832, and was into French Switzerland. He writes at the time—"After we had both sung and praised the Lord from the bottom of our hearts, not only that He daily loaded us with mercies, but that he had now allowed us a special season of refreshment, we set forth joyfully on our way, committing to Him all guidance, and praying Him to use us in some way to His praise, and to the good of His children, for His name's sake." At Grandval they were kindly welcomed by the pastor Gagnebin, and by old Mrs. Gobat. He writes—"There all is zeal, love, and humbleness of heart for the Lord's cause. On

the 24th of July we went, accompanied by our fellow-student, Gobat, to the Weisenstein, to admire the grand works in nature of our great God; and truly it is an elevating spectacle! At Tavannes we visited a deeply-tried Baptist, who, however, has not yet a firm hold upon that blood of Jesus which alone can give peace, and victory over death and hell; and the sight was so sad as to make us feel how utterly powerless we are in ourselves. 'Oh, Lord! what is man, that Thou takest knowledge of him?'

At Neuchatel the wanderers were lovingly greeted by the pastor, who, however, regretted being unable to lodge them. "So we went to a man of the name of M——, lately set up as a shoemaker, who had very little spare accommodation, but who very joyfully lodged us in the Lord's name. What a beautiful thing is the simplicity of Christ! and how well pleased must He be with such loving souls! He to whom all belongs! My soul was bowed within me; and I think I may say that I desire not to find any pleasure apart from this humbleness of the spirit, for I feel what a power of God is in it. This M. is a separatist, but he loves all who love the Lord, and my soul loves him also. We avoided doubtful questions, yet it seems to me that the spirit of separation is not of the Lord; for there is but one Church and one Spirit. At Corcelles we found two households of faith, from which testimony to the word of reconciliation sounded forth to very many. Thus again at Couvet, though the place was disquieted by the spirit of revolution, yet we found friends who held to the communion of the brethren."

At Yverdon the two travellers availed themselves of an opportunity of preaching the gospel in a private room to the German residents; which was indeed their practice wherever they went, when it could be done. Hebach felt himself here constrained to visit the leaders of the new Apostolic Church

(Irvingites). He writes concerning this visit—"The Apostle Landon was absent, but we found Dr. Deveyley busy superintending some building operations; he received us civilly, but declined all discussion, saying he was no teacher, and referring us to Mr. R., telling us, however, plainly, that our Mission House was of the devil. We left him, without defending ourselves. When we arrived at Mr. R.'s house we found Dr. Devely there before us: he came up frankly to excuse himself for his very thoughtless expression, confessing that he had not been wise. I smiled, and ³ begged him not to disturb himself on that account—we had not taken it amiss—we were all but feeble human beings—easily led wrong; whereupon the Prophet went out hurriedly."

Then they visited "that man of God, Mellet," at Thierrens, and had an opportunity of preaching to the Germans at Moudon. They found the mission-house at Lausanne in mourning, the eldest pupil having just died. Hebich noted that the Basle Institute was not held in very high repute here for learning. In Geneva they heard the preachers Bost and Malan. The latter, at the close of the sermon, came up to Hebich, and inquired—"Who are you? Why do you wish to join us at the Lord's table? Do you love the Lord Jesus?" To which Hebich replied—"The Lord Jesus is my only hope, my all in all." Whereupon Malan took him by the hand, saying—"Be thou heartily welcome, brother!" and kissed him. Hebich continues—"We afterwards spent three hours with him, in intimate conversation: we spoke of the only foundation of all our blessedness, and enjoyed sweet communion of spirit. The believers of Geneva have done quite right in separating from the national church, for the rulers (or, which in this case is the same thing, the state clergy) had forbidden them to preach the Divinity of our dear Lord. On the steamer I found many opportunities of testifying for the Lord; and He gave power to His own word

to put the adversaries to shame. A student complained to me of the great differences of opinion that prevailed, saying that if one could not conscientiously agree to everything, one was held as altogether reprobate. I was glad to mention all this, and much of the same character, to Mr. Malan; and by securing to this very interesting young man an introduction to Mr. R., I brought him within the reach of that Christian society which he seemed to need."

We cannot follow them through each step of their further tour, through Vevey and over the Simplon. From this last spot Hebich writes—"We spent the night in the monastery, where the monks entertained us very kindly. During supper I had an opportunity of testifying to the life-giving power that is in Jesus, by narrating my own conversion." Then over the Grimsel to the glorious Rhone glacier, and on to Meyringen. On the top of the Wengern Alp Hebich records—"I was able to acknowledge my Lord and Master." Then on to Berne, and so back to the beloved mission-house. Of the whole journey he writes—"I can testify to the praise of His grace, that during this little tour my inner man has been much refreshed by meeting so many beloved disciples. Throughout French Switzerland we seldom left a house without prayer, and were made to feel how delightful it is to have fellowship in spirit and in the truth with precious redeemed souls."

The following year he took a similar holiday trip round the Lake of Constance, of which his travelling companion Henry Frey has given a delightful account, from which we make some extracts. "Once we came to a hill on which was a gentleman's house." Hebich said, "we must go up there!" I tried in vain to prevent him. There were horses and carriages about the entrance, but Hebich told the servants he wished to see the view, and asked to be taken on to the balcony. Once there, and paying no heed to my nudges he

asked whether he could not see the master of the house. This gentleman came out for a moment, Hebich addressed him politely, and we were invited in to take some refreshments. Hebich drew me, somewhat against my inclination, into the room; sat down, and began to speak very unreservedly to the company assembled, soon commanding their attention. Then he said he should like to read something, took out his New Testament, and read a portion; then he said quietly, "let us pray!" and knelt down, several at once went out into the garden, but he prayed heartily with as many as remained. After all this the owner of the place dismissed us with warmest thanks, saying that he himself also loved the Lord; and had been longing all the morning that the day might be made somehow useful to his company, and now could thank God for having led us to his house.

During his stay in the Mission-house the recurring occasions of the sending forth of brethren for the Mission work were always times of intense interest to him: nor was he less interested by the receipt of letters from those engaged in distant fields of labour, and by the visit of sundry men of note. For instance, on the 18th of October, 1832, the French-American Quaker Grellet addressed the brethren in English, in a very impressive manner. Again on the 20th October, 1833, Dr. Steinkopf discoursed on the subject of true humility, warned against highmindedness; and urged to that courage which should ever inspire us, all these being things especially needful to a missionary. And on the 7th of November, 1833, the brethren were pleasantly surprised by a sudden visit from Dr. Gobat from Abyssinia.

On the 2nd of August, 1833, whilst the greater part of the pupils were away for the vacation, there was a sudden rumour that on the morrow a sortie was to be attempted from the town, and each one began asking his neighbour, "are you going also?" Then the principal medical officer of the troops

came ; and, in the absence of the Inspector, made an arrangement with Mr. Buchele, his locum tenens, that six volunteers from among the students should accompany him, to tend the wounded. Six of the brethren went accordingly, on that unhappy 3rd of August ; and, in spite of the hail of bullets to which they had been exposed, they returned unhurt.

But the news of the peril to which the town was exposed spread far and wide, and all the students who were absent, Hebich among them, hastened their return thither. Once more Bernese troops occupied the town, and he often found opportunities of working for the Lord among them. A captain, who first, like Nicodemus, came to him by night, soon learned to love the Lord, and later, in quieter times, invited Hebich to his residence at Rheinfelden.

By the 15th of August the Inspector returned from London : his words of greeting to the brethren were, " Ah, my friends ! though all be confusion here, yet it is sweet to come *home*, even as the dove hastes to the dove-cote when the storm rages." He had been to England to discuss with friends the plans for a Mission to India. During his stay in London, the Act for the renewal of the Charter of the East India Company had passed through Parliament, granting the right of entry into and residence in India to Europeans of all nations, with the privilege of holding land. The growth of public opinion in favour of the evangelization and colonization of India, had obliged her statesmen to remove the last obstacle to the establishment of a German Mission in the most important dependency of the British crown. Blumhardt rejoiced over this with all the simple-heartedness of a child, making little of the difficulties and hardships that were still in the way.

This was the opening of the door to Hebich for his quarter century's work in India.

CHAPTER IV.

SENT FORTH TO THE MISSION-FIELD.

A SHORT time before the period at which we have arrived, the Basle Committee, still hesitating as to the proper course, had been much encouraged by an offer from Prince Victor of Schomberg, to help materially towards the founding of a school for catechumeni, in India. On the 12th of February 1834, a promise of ten thousand thalers was made by this Prince, in order, to the sending out of three missionaries, to India, who were to devote themselves both to preaching and to education ; and by the next day the news ran through the house that the brethren Hebich, Lehner and Greiner had been selected to open up this new field. A month later, on the 16th of March, they were ordained at Lörrach. The twenty-seven months which Hebich had passed in the Institute had certainly not made a scholar of him : but all the more was expected from his fervent zeal : the other brethren could supplement his lack of methodical work and patient learning.

At a solemn service in the Church of St. Martin, on Palm Sunday the 23rd of March, the brethren were set apart for their work and sent forth to it. Hebich spoke from the Psalmist's words, "Thou art fairer than the children of men," when his earnest declaration that he desired to know none

other name than that of Jesus made a deep impression. The congregation consisted of at least sixteen hundred souls : the venerable minister Von Brunn spoke the benediction over them with words of fervid prayer. On the following day these three first messengers of the Basle society to far-off India set forward on their journey, full of hope. Hitherto neither the friends, nor the directors of the Basle Missionary Society had any very distinct knowledge of that distant land.

Earnestly as the committee had tried to fix upon some spot as most suitable for a first station, it had been unable to do so. Their earnest desire was to found a station somewhere in the vicinity of the successful Tinnivelli Mission. With this view, and in order that the brethren might on their first arrival obtain some native helpers from it, communications had been opened up with that Mission : the hope being also entertained that ultimately the brethren might in return for this benefit, be helpful in educating native helpers for Tinnivelli. But the principle was impressed upon the new missionaries that they were carefully to avoid any station already occupied by the workers of any other Christian Mission : doubts also were entertained as to the selections of towns in which Europeans were resident in large numbers.

So the three Pioneer Brethren went forth with instructions to seek about for any suitable opening offering on the borders of any of the older Mission Districts in South India ; to seek the advice of the Tinnivelli Brethren in this matter ; and, if possible, to learn the language prevailing in their neighbourhood, whether that should prove to be Tamul, Telugu, Canarese, or Malayalam. Next, by the establishing of schools, they were to seek access to the people ; and so to seek to found an Evangelical Lutheran Mission in such a manner as to carry forward the work commenced by the zeal of the Brethren from Halle, whose field, it was supposed,

owing to the little appropriate title of *Malabar Mission*, adopted by them, extended very much farther towards the West Coast than was really the case.

Hebich took what proved to be a final leave of his aged mother at Ulm: on parting, she said, "You have ever been a dutiful son to both father and mother." While journeying towards London he found not a few opportunities of working in the interests of the Mission. In Cassel he met with a number of law-students, who were not ashamed of Christ; they were members of the flock of a Rev. Mr. Lange, whom he describes as a simple-hearted and humble man. At Hanover a Mr. Abt had formed a Mission association, which even the unbelieving clergy had joined, holding that the capital ought not to be behind other places in this respect. He found Pastor Petri, and the Consistorial Assessor Niemann, earnestly contending for the faith once delivered to the saints. A judge with whom he met he found to be rather inclined to extreme Lutheranism, "yet our hearts had much in common."

At Bremen, Hebich put up with the beloved pastor Mallet, and visited all the members of the Mission Association there, and many faithful ministers of the gospel, who manifested much interest in the cause. He makes the following remark:

"We halted for a day in Lubeck, but scarcely any notice was taken of us. I do not mention this as though I myself were somewhat, yet this was an occasion in which, if there had been love in a church, it would surely have declared itself. Everything in the path of faith has been arranged by God in such a wonderfully *human scale*, that *men* can wondrously refresh one another."

He wrote this twenty-one years later, when his heart had been much rejoiced by the friends in Lubeck sending out a bell for the Cannanore chapel. In Hamburg he was the guest of Licentiate in Theology Pehmöller, who would gladly

have accompanied the Missionary band; and who, indeed, three years later, went to the Cape of Good Hope, as Superintendent of the Berlin Mission.

On the 28th of April Hebich reached London, his two companions having remained for a while in Dartmouth as a quieter place where they might get a little into the way of English speaking.

Hebich attended the May meetings of many of the Religious Societies, and it was a sight which stirred him greatly; indeed, all these new interests seem to have occupied him much more than the necessary preparations for the voyage which was before him. We find him in close intercourse with Mr. D. Coates, Secretary to the English Church Missionary Society, who, indeed, as early as the 30th of April had offered him the use of a room in the Islington Institute, which offer was gladly accepted. A sad strife, which it took long years to heal, had broken out between Mr. Rhenius and the Church Missionary Society, which led Mr. Coates to strive to separate this new German Mission from the Tamul Mission Field; the only result being that Hebich and his brethren felt the more drawn towards their countrymen. Both sides very earnestly addressed the Committee of the Basle Society on this point, the result being more explicit instructions to the three Pioneers, to fix upon "some healthy town, between Cochin and Bombay."

Hebich did not at all object to this arrangement.

"The Lord's will be done," he exclaims, "though we are thereby sent forth upon a rough way, and not cast up! with heart and soul we wish in all things to follow His guidance, and to be used as He shall appoint."

On the 12th of July the three Brethren embarked from Portsmouth on the *Malabar*, a brand new ship, and on the 15th they sailed. Shortly before embarking, Hebich in consultation with Mr. Coates, had decided upon Mangalore as

their first point where to learn the Canarese language, and upon the town of Karikal, lying inland from thence, for their first Mission Station (not till 1872, however, did the town of Karikal receive a resident missionary). They found kind friends among their fellow-passengers, especially the Missionary, B. Bailey, and Mr. Sullivan, of the Madras Civil Service, who were on their return to India. The ship, pausing for a couple of days off Madeira, sped on her way without much of adventure, towards the Malabar coast of India.

Whilst his companions were below, reading and studying, Hebich was usually on deck, seeking to go among the sailors, to speak to them of eternal things, and to distribute tracts among them, but he found it an ungrateful soil. After long seeking in vain to gain their attention, he said to them one day, "Friends ! I am the servant of Christ, and have a commission to tell all men of the way of life in Him—to tell you among other men. I must clear my conscience, lest, in that great day, any of you might be able to say, 'Thy servant neglected us, he sailed in the ship with us, but he held his peace,' so, *now*, I will preach the word to you, for who can tell whether you have another week to live ; then, at least, I shall have done my part." There seemed still no inclination to listen, so he retired, sorrowful, to his cabin ; but one of the men hurried after him to say that they were all ready to hear what he had to say. Hebich writes, "I went at once, in the name of the Lord ; and now, having once begun, I can go on with them. Sometimes, they are attentive, and I scatter the seed among them in hope ; at other times, they prefer to sleep, and I have to come away. If nothing comes in the way, I give Gospel instruction regularly for three hours a day. In the first hour it is to a man from French Switzerland, who has led a strange life, and who, of his own accord, asked me for Christian instruction, as he was ill at ease in his soul. I

have the sweet hope that he will attain to a life-giving knowledge of Christ. In the second hour it is a youth of sixteen, a cadet, from Scotland ; he came to me, driven by the pricks of conscience ; he tries me a good deal by his thoughtlessness, but has also seasons of conviction. At all events, he comes daily to learn. In the third hour it is the mate, who redeems this time from sleep ; God's spirit is at work in this man's heart, and I have great hope of him, unless the reproach of Christ prove too much for him."

In later years, when this mate had become himself the master of a ship, he used to visit Cannanore twice a year, when he always gave Hebich the opportunity of carrying on his work, dealing with men, officers, and passengers on board his vessel up to the last moment. And in that form of prayer which, though unwritten, had become by force of usage as stereotyped to him, almost, as a liturgy, Hebich always remembered that ship every Sunday.

Hebich, who had shaved his beard off on entering the Mission House, now began to let it grow again, and so continued to his latest days. A certain lady once thought to give him a hint of what she considered the proprieties of life by making him the present of a razor ; but she gained nothing by her device. Till the wearing of the beard became more common, about the time of the Crimean war, Hebich was distinguished by his from the generality of Europeans, so much so that it earned him the nickname of *the man with the beard*. When once any such peculiarity had become a habit with him, neither jest nor earnest could make any impression upon him. No criticism about such external things at all disturbed him. Nevertheless, the old observation makes a good rule for the conduct of Christians. "They are not accustomed to adopt any differences from others in external, bodily matters." Hebich made a mistake if he thought he could be an exception to this. Once, when reproving some

ladies for some womanly vanities, they were able fairly to parry the thrust by calling attention to the carefully-kept beard of their would-be censor. Again, he sometimes found it difficult to restrain the ill-judged enthusiasm of his admirers, in imitating or even caricaturing these outward peculiarities.

On the 12th of October the first tops of the cocoa-nut palms of the Laccadive Islands were seen by our voyagers; next morning the chain of the Western Ghauts came in sight, and by evening the anchor was dropped off Calicut, the chief town of the district of Malabar. Heartfelt prayers went up to heaven that night, that the entry of these messengers of the Gospel into that region might be blessed to themselves, in that they might be made useful to the eternal welfare of the populations among whom they had arrived.

CHAPTER V.

THE SETTLEMENT IN MANGALORE.

MR. NELSON, then judge at Calicut, was a pious man ; some years later he gave up his lucrative post in order the more emphatically to protest against the support afforded to idolatry by the East India Company. Early in the morning of the 14th of October, 1834, he heard that a ship had arrived in the roads from England. Thinking that she might have among her passengers some missionaries from Europe, he hastened down to the landing-place. He at once invited the Baileys and the three German brethren to his residence, situated on a hill at a little distance from the native town of Calicut ; he had tents pitched for their accommodation, and proved himself a most hospitable host. He would fain have persuaded the Basle brethren to remain in Malabar, but as Mangalore was their destination, he wrote to a young friend of his there, Mr. Findlay Anderson, the sub-collector, to secure his good offices for them ; explained to the new arrivals the state of things in the Canara district, and at once procured for them from Madras the expensive Canarese dictionaries and grammars which they needed for their studies. However much inclined they were to accept an invitation which reached them from the Tinnivelli brethren to go in the first instance to them, Hebich and his companions were

obliged to decline it. As Mr. F. Anderson responded in a very loving spirit to Mr. Nelson's communication, a pattimar, or large native coasting-boat, was engaged for them, in which the three brethren embarked, and thus made their first experience of one of the wearisome modes of travel in India. After six days, during which the voyagers had grown weary of counting and counting again the many holes in the huge sail, they accomplished the one hundred miles or so of distance to the chief town of Canara, and on the 30th of October they were welcomed with open arms by the excellent Mr. F. Anderson.

This true friend, who for more than twenty years continued a main support of the Mission, was now of the greatest assistance to the new arrivals. The cause of the kingdom of God being very dear to him, he was just at that time trying to secure the services of a fit man to employ as colporteur in the distribution of Christian tracts, but nowhere could he find one suited to the work. Great joy was it to him therefore to receive under his roof no less than three missionaries come out from Europe expressly to devote their lives to the cause that was dear to him. He had much to tell them about the country and its inhabitants. The whole coast from Bombay to Cochin was as yet unoccupied by any messenger of Christ; and looking inland, Bangalore, Bellary, Belgaum were the nearest stations, each between one and two hundred miles distant. Yet as all these three stations were within the Canara-speaking district, they at once opened a correspondence with the brethren of the London Missionary Society who were stationed there. Greatly did they rejoice over the cordial letters of welcome, and over the first Canarese tract received from those stations in reply.

They found so great a mixture of races in the district immediately around them, that it soon appeared necessary to master a second language besides Canarese, especially as they

hoped that ere long reinforcements would follow them from home, when a second station might be occupied. So it was resolved that Lehner should study Konkani, the language of the Roman Catholics and local tradespeople, while the other two brethren were to persevere at their Canarese studies. In December they entered upon a separate hired house, on a hill, open to the sea breezes; and there, more undisturbed than when with Mr. F. Anderson, they worked away with two native teachers, one a Brahman, the other a Roman Catholic. They soon saw it would be a mistake to fix their first station in the interior—the population was at its thickest near the coast. The population of Canara at that time was estimated at 20,000 Roman Catholics, 651,000 Hindus of various castes and sects, and 46,000 Mahomedans. The English in the station itself numbered about eighteen: they were visited twice in the year by a chaplain from Cannanore; so they begged to have divine service instituted on Sundays. The missionaries made the attempt, and as the English gentry showed their appreciation, they continued to preach by turns in English every Sunday.

Hebich very soon felt himself quite at home in this new world. He writes: "We can feel quite satisfied that hitherto the Lord has guided our every step, and here in His name we take our stand; but this is an utterly uncultivated soil, a spiritual wilderness. In His name we have mastered the Canarese and Konkani tongues—the first as the principal language of the district; the second, as the one next to it in importance. Then there is another important race here who have a primary claim that the Word of Life should be brought to them—the aboriginal cultivators of the soil, whose language is Tulu; but we need an acquaintance with Canarese first to enable us to learn their hitherto unwritten tongue. These Tulu people have nothing to do with the English, nor is there one of them who understands English. They lie

much on our hearts. The Word of Life will have to be translated and preached to them; from all this you see how many hands are needed. In any selection of brethren whom you might be able to send out to us, we can only urge you to look for men whose habit it is to look to the crucified One alone. Hitherto we have been richly supplied with all things. I have had very much more of hardship and of trial of spirit in my former journeyings. However, in this country work of all kinds is done very slowly; it has cost me no little trial of patience to set our modest household going. We think we can get on with the one hundred and twenty-five pounds a year which you promise us. We shall certainly have to buy a house, which is much better than building . . . But now to turn from these temporal matters, which are of least concern, as by the Holy Spirit of God we work upon many spirits, so do these re-act upon us; and if our souls be not diligent in drawing from the well-spring of the Eternal Spirit of God, we shall soon become very like those whom we have to conquer in the power of the Holy Ghost. Keep us in mind, for only so far as we are kept walking in the Spirit can we be fruitful branches in the eternal kingdom of our God." This was written on the 31st December, 1834.

As the brethren beheld the multitudes around them, wholly given to idolatry, and laid their necessities to heart, they might well long for the gift of tongues, so as to be able to go at once among them, and to lead them in the right way. Yet, when an experienced missionary brother wrote to them from Bangalore, "Do not begin anything for two years;" Hebich, looking at his own progress in the language, was forced to acknowledge that he was right; adding, "but my heart and patience are sorely tried!" In the heat of April and May it was hard work; but gradually he was able to understand the people, especially his Brahman Munshi, who

understood a little English. He could not refrain from urging this man, in love, towards the Divine truths of salvation. But let us hear his own description of the state in which this people seemed to him to be. "So utterly under the power of Satan! If at one moment my Brahman, taken by surprise by the truths of the gospel, is forced by the voice of conscience to a half-unwilling assent, he goes home, and the next day, not only is all impression gone, but a greater hardness of unbelief seems to have sprung up within him. Again a whole day spent in reading the word seems somewhat to move him; and the next day it is the same thing over again! Their superstition surpasses all comprehension: for instance, he once argued that to murder one hundred children is not nearly so great a sin as to kill a single cow.

"Lately I had a two hours' conversation with three Brahmans: we discussed the question, 'Who is your god, Brahma, Vishnu, or Seeva?' The characters and actions of these, as they are described in the Shastras, were adduced, and I asked, 'Can that be God?' They answered, 'But in your Bible also it is written, that God calls himself the God of Abraham, of Isaac, and of Jacob; pray who are these three?' When this was explained to them, they seemed to give up their three gods, whom they had represented on a sheet of paper by three zeros, and now remained only one great zero which was to represent the primary cause, from which the other three derived their being. 'But who,' I asked, 'is this great first cause?' They pointed to the wall of the room, 'He is in every thing!' 'Men,' I said, 'you have actually no God;' and I sought to make it clear that the God who has created the heavens and the earth cannot be, in His essence, in a brick wall, or in wood, but must be a personal God . . . but sharpness of intellect is of little use, for it is not *truth* which this people seeks: so that they remain utterly unmoved. What is

needed is much long-suffering patience, and nothing can encourage us to persevere but the hope of awakening in them some little longing after truth. Our Munshi, who acted as interpreter, was the next day just as unbelieving, just as superstitious.

"The translating of Wilson's 'Hindoo Pantheon,' into Canarese, by brother Greiner, with the Munshi's help, was the occasion of many visits from Brahmans; for the poor Munshi blushed at the deeds ascribed to those imaginary beings whom he called 'his gods;' and inquired among his better-informed colleagues, whether these things were really so: this stirred them all up; and in this way many a word of truth got in among the Brahmans. If they got warm in discussion, the book was shown them, and they knew not what to say.

"One evening I was surprised by a visit from two Brahmans, of whom one, a remarkably subtle man, was as yet a stranger to me. I asked them into our verandah, where we sat down. He said he wished to know what 'God's word' was. I showed him the Hebrew Bible and Greek New Testament, and said that was the original text; he looked at it with great wonder. I then showed him the Canarese Bible, telling him it was but one of the one hundred and sixty versions already existing of this book. The people often think that the book was composed at Bellari; but in this instance the sight of the original seemed to make all so plain that there was no room for dispute. I gave him Matthew's Gospel, and the Epistle to the Romans, and recommended him to prove them to the uttermost, and so we parted on very good terms; I inviting him to repeat his visit. Such visits we are continually receiving, but generally what they really wish for is a recommendation to our friend Mr. F. Anderson, or some money. They are not at all so clever and sharp as I had expected, but exceedingly dull and indolent.

"The day before yesterday, my Munshi made a remarkable assertion; namely, that we should not succeed in converting Brahmans; but that the lower classes, whom we do not *they* instruct, will gladly accept the gospel if we turn our attention to them. These have no idols, and hardly ever give a thought to God, unless it be perhaps that in a case of sickness or other calamity they may go to some devil's temple; and make their complaint to the wooden image, vowing perhaps a cocoa-nut or so in case of recovery.

"There is another difficulty that we have to encounter in this land, and that is the morally evil and physically unclean life of the native Christians (Roman Catholics), whereas among the Brahmans everything has to be so well ordered and cleanly; so that the thought cannot but present itself to their minds, 'Shall I associate with these filthy evil livers?' This man (the Munshi) brought all this before me, and there is truth in it, but grace can effect that which is contrary to nature. Oh! to be able soon to perform the office of evangelists, with intelligence! Brother Lehner seeks access to the poorer people by means of his homœopathy, and not altogether without success.

"The Roman Catholics are in a truly deplorable condition: they are still divided into four castes, have retained most of their heathen customs, and attend the festivals, firing off guns, and fireworks. On Good Friday I saw how they represent the whole scene of the Crucifixion, and carry their image about in procession with drums and trumpets. The Bible is absolutely forbidden to them. One man from among them, however—an aged Portuguese, named Pingo—has been brought to the Lord by reading the Scriptures. Our hopes are especially upon the younger lads. Some to whom we had given books came to us again. Many of the books are brought back to us, but some have been burnt by the priests. We must wait patiently till the Lord give us some of these lads.

"We partake of the Lord's Supper every fourth week (old Pingo uniting with us) in our own house ; and our friend, Mr. Anderson, has also asked to join us on these occasions. He helps us in every way in his power. Once every week he dines with us ; we then take a walk together, and close the evening with singing, Scripture-reading, and prayer. Thus we spend our lives in our solitude, very happy, and the Lord is with us, filling our hearts with joy ; and we are very graciously preserved from misunderstandings and discord. I have already baptized three children, among them a half-caste boy, whose grandfather was a scholar of the beloved Schwartz."

Hebich felt very deeply the storm which swept over Tinnivelli, in consequence of the separation between Rhenius and the English Church Missionary Society. He exclaims—"Oh ! when will Zion cease to destroy herself for the sake of human ordinances ? This most sad event warns us to be the more earnest in supplications for all the dear missionary committee, that by grace they may be preserved from such mistakes. Amidst it all we have the firm assurance that, spite all real or apparent confusion, the kingdom shall be turned to our God and to His Christ."

Let me here note that on the 14th of September the anxiously-longed-for letter from Basle reached them, fixing Dharwar as a future station to be taken up. Soon the service of steamers was established on the Red Sea, so that communications with home became gradually more regular.

CHAPTER VI.

THE FIRST MISSION TOUR, AND BEGINNING OF PREACHING.

HEBICH had long corresponded with the brethren in the English mission-stations within the Canarese country, and he longed to see their work. The oldest missionary in that whole region was Mr. J. Hands, at Bellari. He had translated the whole Bible from the Tamul and English versions into Canarese, but otherwise had been allowed to see but little fruit of his labours. He just now found himself necessitated to revisit Europe for a season; and in order not to miss him, Hebich started rather sooner than he had anticipated, towards the end of the monsoon. Mr. Anderson, in his true friendship, undertook all the expenses of the tour, and made all necessary arrangements, such as the posting of bearers at the usual stages.

On the 30th of October, 1835, Hebich got into his palanquin, and after twenty-nine hours' travel arrived at Cannanore, the large military station on the western coast, and which was, some years later, to be the principal scene of his missionary labours. The chaplain was absent, but his wife welcomed the traveller very cordially. The next day he accompanied her to the English service, which was conducted by a pious officer. This service having been concluded by a read sermon, Hebich turned to his next neighbour, and said—"Sir!

I like pointed questions,—are you a child of God?" The reply was a joyful "Yes," and then nine other officers joined them, to whom he expressed his joy at finding hearts beating for the Lord, under their red jackets. They all sat down again, there in the chapel, and three or four hours slipped by like so many minutes, in happy converse and interchange of experience. There were many points about Church order to be considered, for a "Plymouth Brother" had wrought some confusion among these believers.

From thence he hastened on his way to Mysore, where he wished for an interview with Colonel Fraser about the Province of Coorg, which had been conquered in 1834. The colonel had invited Protestant missionaries to enter the little hilly district, but as they had not "come directly to his piping," he had settled a Roman Catholic priest there. However the colonel was absent on a journey. It was not till the year 1853 that an evangelical mission was established among the Coorgs. Hebich could not quite make up his mind whether the city of Mysore, the residence of a native rajah, would be a desirable place for a mission-station: it seemed to him that at all events it would need more faith and grace than most other places.

His way led beyond this over the almost waste plateau to the great military station of Bangalore. Two native Christians came out from thence for some little distance to meet him. The sight of these first Canarese Christians he had ever met, and their loving greeting to him as a messenger of the gospel, moved him to tears. He was welcomed with brotherly cordiality by the brethren of the London Missionary Society, and found grand opportunities for preaching the Word. He writes—"Instead of the usual Sunday congregation of some thirty, at least one hundred and fifty souls assembled on the 1st of November, drawn partly by the curiosity to hear a German preach in broken English. I also got introduced to

those in high places, to whom I was able to speak from my heart to theirs ! Brother Campbell said that, were he to venture to speak such plain truths to the resident, he feared he would be kicked out of the house." He was agreeably surprised to find the extent of a Divine work among the English residents in India ; how He was raising up from among those who for so many years had been but a scandal to the heathen, zealous co-workers towards the evangelization of the land. Mr. Campbell transferred to him a catechist, the weak but well-meaning Brahman, "Malachi," who, however, remained but a short time connected with the Mangalore mission, on account of the misconduct of his wife. He did not find that any great progress had been made by either of the societies labouring in Bangalore—the London Missionary Society or the Wesleyans : yet each had already gathered small congregations, which could reckon true servants of Christ among them.

A further four days' journey brought Hebich to Bellary. The venerable Mr. Hands had founded the first Canarese mission here in 1810, and was now just about to leave without having baptized as yet more than one Canarese family as the fruit of all his faithful labour. The Tamul congregation there numbered some hundred souls. Hebich found much to be done among the English, who repaid his exertions with tenderest affection. He met there a missionary named J. Reid, who died very early ; and he was able to show him peculiar kindness. A certain Nawab, who, on the day on which he had ascended the throne, had with his own hand cut off his sister's head, was at that time a state prisoner in the Bellari Fort. Hebich visited him, but did not find that the Mahomedan took any interest in the words of eternal life. More happy was he in a visit to another prisoner, a German, condemned to imprisonment for life for something very like murder : this man not only attended, but appears to have been

converted by Hebich's instrumentality, and continued to show himself a humble child of God. Hebich spent three very happy weeks there, and then pursued his way towards Harrihar, a place which had been recommended to him as suitable for a mission-station; but Hubli, where he was on the 18th of December, pleased him much better on many accounts. It is a clean and prosperous Canarese town, healthily situated, with about thirty thousand inhabitants. He judged it to be a place, destined in due season to be "a spot of blessing." In the neighbouring station of Dharwar, he preached again to the English residents, but without producing any marked effect.

From the time of his leaving Bangalore, Hebich had embraced every opportunity that offered for preaching to the Canarese people; he records his experience thus: "in some places the word is joyfully listened to, and one cannot speak too much to the people: while in others one cannot gain a single ear to attend." Now that he was on his return journey to Mangalore he resolved to devote himself each day to some preaching to the natives. At Yellapur he had some rough encounters with the Brahmans. He had appointed the catechist Malachi to meet him at the border of the Canara District; from thence he traversed the whole coast region, on foot, preaching the word. "Malachi," he says, "knows how to conduct a regular argument, but he allows himself too easily to be drawn into their foolish reasonings, and then finds himself on slippery ground. A little opposition soon discourages him; while at home he had rather be cooking than reading the Bible. However, I must tell you that he has often carried me over the water on his back!—what an interesting sight!" At Kundapur he met the two brethren from Mangalore who were also out on their first mission tour; this was on the 20th of January, 1836. After a visit to the holy city Udapi, and pursuing his work in Mulki, he found

himself safely back at Mangalore on the 27th of January. Though many a tract or a Scripture portion distributed by him had been torn up before his eyes, yet he felt that a beginning had been made towards the evangelization of the district.

"We must go out among the people," was now the watchword. With this view they gave up the pleasant house on the hill, in February, and one much lower down and near the Bazaar was chosen for the Mission residence, from whence they might daily preach to the people. Meanwhile Greiner took up his abode at Kundapur, devoting himself to the study of Tulu, the language of the cultivators. Again Lehner visited North Canara, in order to perfect himself in Konkani; but he found such a spirit of opposition among the people that he returned and gave his time exclusively to Canarese. Hebich encouraged him in this, because his earnest wish was that their small forces should not be split up by undertaking too much at once. For a while he was laid aside by a painful inflammation of his feet, the result of his long journey on foot; recovering from this he took to frequent bazaar-preaching, in which he met with violent opposition from the Mahomedans. It was not long before he found himself so fully occupied on all hands that all further study of the language was thrown aside. He thought he had gathered quite a sufficient vocabulary already; an addition being now and then made to it by some expression caught up from some of his hearers; the result being that he never attained to a good style of speech, or even to any correctness of grammar. Exercising only his office of Evangelist as herald of the simplest truths of salvation, his experience in English work proved to him very amply how the Lord could bless his efforts; the English language also he had never mastered thoroughly; yet his very limited vocabulary in it answered all his purpose. A lieutenant had been suspended on account of drunkenness, he was able to reach him in his

humiliation, and though speaking with faltering lips, to win him for the Lord. A circumstance like this opened many doors of usefulness among other officers. The lady of highest rank on the West Coast was, by his means, brought to a sense of her self-righteousness, and humbled herself before God. Again, it so happened that the military surgeon who had once or twice attended Hebich when he was suffering from inflammation in his feet, himself fell ill. Hebich thought he had now an opportunity of repaying the kindness he had received; and though "*the padre*" was refused admittance again and again, still he called.

One afternoon the patient said, "I am too weak to speak much;" but as Hebich rose to go he asked, "Is there indeed a hell?" "Certainly, unless God's own word lies," said Hebich, following up his words with some appropriate texts. After this he was six times refused admittance; still he persevered; on the seventh, having been allowed access to the sick man, he said, "Oh! I am not so great a sinner but that I may hope for pardon!" to which Hebich replied, "But I am so great a sinner that without a Redeemer I must go to hell." Then at last the sick man unburdened himself to him, and the ice was broken. The very next day his exclamation was, "What a black sinner I am, it is almost too late!" but he passed away with praise and thankfulness for the long-suffering of God, which had provided a Saviour for him. All this needed no great excellency of speech.

He writes, "What a joy it is, when we feel all the difficulties of our way, to remember that it leads heavenwards. In all the press of work that comes upon us, all seems at times only darkness before me, but I press on in the Lord's name, and lo! a ray of light shines through my night, and with that light come strength and courage for the contest. Many consider me a fool or an enthusiast; others say, nay, but I am a pious man. But what avails the judgment of

men unless we have the seal of God, the witness of His Spirit in ourselves? The Lord acknowledges my weak efforts, and that humbles me."

The next step in the work was the opening of a Canarese school in a house built for the purpose. Timmappa was employed in this, one of the few Tulu people who by repeated visits proved that the Gospel had attractions for him. It was but a small beginning; it was opened with four boys on the 9th of May, 1836. Hebich took especial pains to visit the people in their houses, and most humbly to beg them to send their children to the school. At length the number of pupils was swollen to twelve, when they were suddenly almost all dispersed by a report sent about, that they would be forced to eat flesh, and so made Christians. But patient perseverance was rewarded, so that before the end of June they were able to open a second school. From the 28th of June forward the school-houses were moreover used in the evening as preaching-stations, where willing hearers of the lower classes, especially Billavars or palm-climbers, readily assembled. To these the Canarese Bible had to be patiently explained, almost word by word. Moreover on Sunday, the 29th of May, Hebich began the first Canarese service in the Mission-house, the congregation consisting mainly of the catechist's family and a Tamul servant-girl employed in that family. They did not as yet venture to sing in Canarese; though they had already three or four hymns from which to choose. The next Sunday at eleven the brethren partook of the Lord's Supper. Four English, three Canarese and Tamul, and one Portuguese had joined them; and this seemed to them already such a number as to encourage them to thankfulness.

It was sharp work in the bazaar. "We do not want you here," said once a high and mighty Brahman to the missionaries; and pelting with stones or with filth became almost a

matter of course, till one day Hebich roundly rebuked a lazy policeman who was looking on unconcerned; and after much consideration Mr. Anderson gave a hint to the police that when they happened to see such disorderly conduct they were to put a stop to it. It would have been too unreasonable to tell the police that they were to be on the look-out for such disorders. When the Brahmans asked whether government had ordered them to preach, Hebich replied "No! but the God of heaven and earth alone has commissioned us to it." Then a Brahman held up four nails which he happened to have at hand, exclaiming, "A God who was nailed to a cross with nails like this!" a piece of wit which was rewarded by loud applause from the crowd. But when Hebich, in full earnest, threatened them with the wrath of God, telling them that they were deceivers of the people, and calling heaven and earth to witness that he was only speaking the truth; which they themselves would also have one day to acknowledge, when perhaps too late—these wiseacres and wittings slunk away home. In July an attempt was made to get nearer to the Brahmans. A certain *pliant* taciturn man of that class was employed to open a school for their children, but the attempt was foiled by the Brahmans at once establishing no less than five rival schools.

From this time forth, however, a certain intimacy was established between the Missionaries and the inhabitants of Mangalore. They were freely visited by men of the highest castes, and on the other hand they found their way into the cottages of the poor palm-climbers and fishermen. In view of an expected addition to their number from home, the Brethren were anxious to become the owners, and no longer merely the tenants, of the house they occupied. It was well situated, and admitted of being enlarged for the purposes of the seminary they hoped to found.

Accordingly the purchase from the Parsi owner was duly

completed on the 1st of December; the sum of four thousand rupees being advanced for the purpose by their true friend Mr. Anderson. This gentleman was just then planning to turn his furlough to account by a visit to Christians in Germany, France, and Switzerland. Something new was now constantly occurring; in November, Mr. Nelson had sent up from Calicut a fisherman of the name of *Manju*, who, after elementary instruction received there from a Tamul Catechist, had expressed a desire for baptism. As Mangalore was his native place, Mr. Nelson had thought it best to send him there. Hebich recognized in him an upright man, though weak; and hoped that he might eventually become useful as a teacher of his own people. As they found by experience that the schools would not get into real efficiency so long as they confined themselves to Canarese, and many were asking for an English school, they determined to meet the request, and wrote to Madras to obtain a suitable teacher; but it was not till long after, that the scheme could be satisfactorily carried out; at first it seemed impossible to find even a tolerable teacher. Meanwhile, the English residents induced Hebich to undertake a new line of work; they had a poor-fund, with a monthly income of about eighty rupees, of which he became the manager. This involved a weekly distribution of rice to paupers; and the care of a number of lepers and cripples, gathered in a poor-house near the gaol; these opportunities were used for preaching the Gospel to them. Hebich divided his evenings between bazaar-preaching and the schools; thus, as much as his knowledge of Canarese would allow him, dealing in the one case with those still far off, and in the other, by lamp-light, with those who had already been drawn somewhat nearer. He says of his work at this time:

"I often find much joy in it, but at other times I am deeply bowed down; my theme is one which I must only in-

sist on the more earnestly, however much the people rage. The power of the Lord must bring it before them. It is always hardest to begin; we are like soldiers entering upon a battle; the old nature resists, and writhes like a worm; but once begun, things prove not quite so bad as they had seemed. Sometimes, when, Malachi being otherwise engaged, I have to go forth alone, my foolish heart whispers, 'Oh! not now, some other day will do as well!' then, at length, in all my felt weakness, in fear and trembling, I make up my mind in the name of the Lord; I make my way to the thickest of the market-place, take my stand on some spot that offers, take off my straw hat, and cover my face, to offer up to my crucified Saviour one more agonized cry for His help, lay down my long bamboo-stick (my constant companion) by my hat, open my Canarese Testament, and read, say, in Hebrews ix., 'It is appointed unto men once to die, but after that the judgment;' and from that text I declare the truth of God, and his holy Gospel. The accident that the following day was the feast of Ganapatti had once collected an unusual number of people, so that I had a larger crowd around me than ever before. In my weakness, the Lord was strength to me. As I left, one voice was raised in derision, but the rest at once silenced it; so I was allowed to depart with honour. Sometimes, however, the shouts and derision prevail, and follow me for some distance, as I retreat pelted with sand and stones."

Sometimes, serious as the matter was, circumstances would occur at which he could not but smile. Once, for instance, he had been warning of an *open* hell, when a smart boy asked him very politely, "Will not you then be kind enough to put the lid on?"

It is little to be wondered at if, amid all these manifold labours, a certain peculiarity of Hebich's became somewhat prominent. Like the late Pastor Gossner, whom he resembled in many points, he seemed born to work alone. Loving and

trusting his fellow-labourers, and never intentionally concealing anything, he fancied himself to be as fully beloved, and as simply trusted by them. Full of impetuosity when something had to be done, he was often already at work, while they, perhaps, were still waiting to be consulted by him about it. Hebich, like Gossner, lacked the gift of speaking out unreservedly in council. The result being, that his manner often gave his colleagues a good deal to bear. True as was his affection, it seemed at times to assume too much of a *parental* character, and all parties were more at ease when on separate Mission-tours, than when all assembled in the common home. All this caused notes which sometimes jarred on the one side ; sometimes on the other. It is to be regretted that these peculiarities were not resisted and overcome ; for though at first they did not work any very serious hindrance, they were sure to become more prominent and more mischievous as the *personnel* of the Mission was increased.

CHAPTER VII.

REINFORCEMENTS ARRIVE.

By the 8th of November, 1836, the reinforcements so anxiously longed for were already in India; for on that day the missionary, H. Mögling, a licentiate in theology from Würtemberg, along with three brethren educated in the Basle Institute, landed in Bombay. The well-known Scotch missionary, Dr. Wilson, received them all cordially, and two of them were received into the house of the Honourable Councillor Farish. The Germans felt themselves uncommonly well off among these brethren. It struck them that Anglo-Indian Christians were "indifferent about denominational questions, so long as the one spirit be manifested; full of lively brotherly love, zealous for the Word of God, diligent in prayer, and firmly set against worldliness: in a word, lights which, were it not for the great distance between the rulers and the subject-races, would surely do much to dissipate the darkness prevailing in this land. The ungodly lives of the mass of the European residents tends to increase the darkness." The captain of the ship which brought out the four missionaries, had undertaken to land them at Cannanore; he therefore sent two of them—J. Layer and H. Frey—down the coast in a coasting vessel, which landed them at Mangalore on the 23rd of November; while the other two, Mögling and Lösch,

accepted the invitation of the Bombay brethren to spend a fortnight with them, thus not reaching Mangalore till the 6th of December. They found the long-bearded senior alone, for Lehner and Greiner were out on a preaching tour; but they hastened home so soon as the news reached them of the arrivals from Europe.

There was at this moment a matter of some importance before the missionary body for discussion. Not only had their allowance of £125 a head per annum proved sufficient to the three elder missionaries during the two years experience of Indian life which they had now had, but they had been enabled from the aggregate to refund two hundred pounds to the home committee, with the express object of helping towards the sending forth more men. They had considered it to be but their duty; but on the other hand, they thought they could rely upon the generosity of the home committee to come to their aid, should they in subsequent years find their personal wants increase. Hebich had felt it his duty to put in a word betimes on behalf of his two compeers. For instance, he wrote home—“For myself, I do not expect to draw more heavily on the society than just what is absolutely needed for my personal support; for by God’s grace I have no intention of ever marrying; but this is a point which each brother must be left perfectly free to decide upon for himself. As it is, other missionaries have expressed surprise that not one of us is married; but in truth, he who is not provided with a wife will hardly find one in India.” Now it so happened that the Independent missionary, A. N. Groves, had paid a visit to Basle in March, 1835, and had strongly expressed his opinion that if missionaries in India would but consent to live more simply they could get on much more economically than at present. The four new brethren had cheerfully assented to Inspector Blumhardt’s proposal that they should receive no stated income, but simply draw what was necessary for their subsistence

from the society ; it being understood that their mode of life was to be as simple as possible, conforming, whenever they could do it, to the habits of the natives of the country. Of all these new turns of opinion Hebich was not informed. He thought it part of his duty to take as much care as he could of the brethren ; and finding it often difficult to procure good butcher's meat, he had bought a couple of sheep, intending to feed them upon the mission-premises, for use when wanted. Greatly astonished was he to find the new comers refuse all the fare he provided for them, except curry and rice.

This led to discussions as to how the financial concerns of the mission were in future to be conducted. The elders considered that the way in which they had hitherto been managing was the best in every respect, but the younger ones would not at all agree to it ; whereupon the new arrivals thought they would separate themselves, go to Dharwar, and there try to gain their own experience, in living according to their own fancy. Dharwar being scarcely forty miles from Belgaum, Hebich had already inquired of the London Missionary Society's missionaries there, whether they objected to its being taken up as a station by the Germans. They had urged him to occupy it, either himself or by any of his coadjutors. He determined, accordingly, to go there with Mögling to make a beginning, while the other three of the new arrivals should spend their time in Mangalore in the study of the language, and in teaching English to some of the boys.

Accordingly, on the 12th of January, 1837, Hebich and Mögling started by boat for Goa. These two men, destined to impress upon the German missions on the west coast of India the stamp of their own characters, were in many respects fundamentally different. Both had experienced a remarkable conversion, almost sudden in its effect. Each one had given himself up unreservedly to mission-work ; and each one recognized the special qualifications and fitness of the

other. Yet there was something disturbing to the elder and more matter-of-fact worker in the manifold intellectual acquirements of the young licentiate; in his readiness to recognize spiritual yearnings of every kind, wherever he found them; in his active mind, full of device; in his liveliness of disposition: while, on the other hand, Hebich's habit of oracular assertion, strangely mixed with a certain mercantile cunning, and sharp-sightedness to perceive and seize an advantage, made him an interesting psychological study to the younger man. Both, however, were *optimists*, in the best sense of the word: so on the whole they enjoyed one another's society in great good temper, without the while letting pass unimproved any little incident which might serve each to study and understand his companion. At first, though each one was meditating on his special scheme for the most perfect carrying on of mission-work, the subject was kept in the background. The one, while believing in sudden inspirations, had yet a strong confidence in the manner of working that had been hitherto tried; the other indulged dreams of general awakening, and drawing out of powers now slumbering within the heathen nations, which dreams use alone could perfect into well-grounded theories. Yet both were striving to the same end, or rather, fully conscious of his own utter insufficiency, humbly prayed for it—namely, the true conversion of heathen souls; that God would grant to them at least one spiritual child, in whose new life he might rejoice, as a natural father joys to recognize his own lineaments in his child.

Not finding any available lodging in Goa, they made use of an introduction, which Hebich had obtained from one of the officers at Mangalore, to the military Governor, of the name of De Mello. He at once received them with much politeness, invited them to stay with him, and proved a hospitable host for three days. De Mello was an old, one-eyed soldier, who had served under Napoleon the First. He had

lately deposed the real Governor, and seized the reins of administration himself; for which act, some months later, he was sent a prisoner to Portugal. Hebich had recourse to his knowledge of French, and used it to good purpose to preach to him till late at night. Their host accompanied them to old Goa, acting as their interpreter, even in a nunnery; and invited sundry persons to meet them, with whom Mögling had the opportunity of conversing in Latin. Nearly everywhere they found absolute infidelity. But their fat good-tempered hostess accepted a Portuguese Bible, and some others followed her example. From Goa the Governor sent them up the river in his own boat, to the foot of the mountain-pass, which they walked up. Here they met Mr. Beynon of the London Missionary Society, who had come out two days' journey to meet them; and with him they reached Dharwar on the 25th of January. A pious young officer, Lieutenant St. —, had just prepared his house to receive, as he thought, his bride; but as the wedding, from some cause, did not take place, he took in the German brethren; and also sent a pressing invitation to those who had remained at Mangalore, to come up also.

Mr. Mögling finding doors everywhere opening before him, judged it expedient to begin at once the formation of the Mission station in force; so he urged the brethren who had accompanied him from Europe to hasten up to Dharwar. On the whole, however, it was thought well to mark the abiding unity of action and of aim between the two stations, by leaving one of the new labourers, the schoolmaster Lösch, at Mangalore; and by the end of February Messrs. Layer and Frey made the best of their way to Dharwar, and there they established their household on the very simplest scale possible; hoping thereby to encourage the Home Committee to send out "a dozen more brethren" shortly.

Meanwhile, Hebich, accompanied by Mr. Beynon, visited

the large military station of Belgaum, where from the 31st of January till the 10th of March, he worked from morning till night, preaching to high and low; from the General commanding, to the private soldiers in the barracks, and also to women and children; and that with such good effect that many hearts were opened. He never asked any one whether he was willing to hear; but made his way from house to house, with his Testament in his hand. Many made excuses, others tried to get out of his way, but that was not easy. There was hardly an European in the station, before whom he had not set life and death. And he won the respect of most, though his English was defective enough—though he spoke plain truths in the roughest manner, called people liars (the bitterest term for British ears), and, from the pulpit, characterized a proposed ball, as “a Devil’s festival.”

Among the earliest awakened was a Lieutenant of Engineers; and many others were brought to seek salvation. No little sensation was caused, because several ladies refused to go to the ball; and because it was found that the worthy and cheerful chaplain was quite of one mind with Hebich in this matter. The pious officers were so well pleased that they offered to provide entirely for Hebich if he would devote himself to work among Europeans: but he quite agreed with his fellow-labourer in thinking this to be out of the question. He was induced to pay a visit of a few days’ duration to the neighbouring station of Kaladghi, from whence he returned somewhat disappointed. Yet, he was made the instrument of stirring up some life. Some of the residents at Dharwar forbade him their houses. Much of the above is from Mögling’s accounts of Hebich’s doings: but he himself also had many interesting circumstances to relate of his visit to the favoured Belgaum, with its excellent climate. Nor was he above being refreshed, as he himself tells us, with the peaches, grapes and strawberries. It struck him that the two mis-

sionaries, stationed there, lived too much apart from the people; regretting also that when in the bazaars they only conversed familiarly with the natives, while he thought that the word "preached with authority" would be much more likely to bear fruit. Yet God could bless either system, and any way it must ever be a fight!

Short as was his visit to Kaladghi, only from the 24th to the 28th of March, there is somewhat to relate about it. He was received into the house of Lieutenant Davidson, the adjutant of the regiment there. This young officer had been converted two years before, and by means of his letters home to Scotland he had been used to win to the Lord, his mother, and several sisters. In his regiment he still felt himself to stand alone. Hebich reports: "I visited all the Europeans there, according to their rank; and as the General was just then expected on his tour of inspection, I had the opportunity of speaking with all; as but for this expected inspection, some would have been absent from the place. On the other hand the bustle of preparation for their review left them less leisure for my purposes. On Easter Sunday I conducted public worship, and preached, but it is long since I have had so drowsy and inattentive an audience. Had the people shown any joy in the Lord, or interest in His word, I should have remained there a fortnight; as it was, I hurried away: testifying to all, however, that I had come among them in the name of the Lord, but that as they had no heart for my message, I must travel farther." Later it came to Hebich's knowledge that his abrupt departure had aroused the attention of the people. Mr. Layer, who visited the station in October, states that he found evident tokens of life among the fourteen English, more than half of their number being spiritually awakened. Twenty-three years later, Hebich's host, then Major Davidson, declared how greatly his regiment profited by that three days' visit of the German mis-

sionary "who truly had, and made us all feel that he had, his whole heart in his Master's work ; by that alone leaving behind him a rich savour of his visit !"

On his return to Dharwar, Hebich busied himself to collect all the most trustworthy information about the new station and its neighbourhood. He then, accompanied by Messrs. Mögling and Frey, visited Hubli, the largest native city of the district. They all came to the conclusion that eventually Hubli must become the centre of their mission work above the Ghauts. During his stay there on the 8th of April, he was surprised at seeing a captain, with a company of Sepoys, marching through the place, who informed him that he was ordered with all haste to occupy Sirsi, as an insurrection had broken out in Mangalore. He says—"We were as those that dream." The two brethren returned at once to Dharwar, and Hebich set out alone to travel slowly towards Mangalore, preaching to the heathen by the way. He received a letter from the collector of Dharwar, warning him of possible danger, and begging him to be very guarded in his intercourse with the natives ; but he did not allow this to hinder him in delivering his message. The collector in his letter urged him to be particularly careful not to speak of the vanity of the heathen gods. His comment upon this was—"Poor fellow ! he knows nothing about what I preach ; but I have God's word to declare, and I dare not keep silence. . Amen."

The insurrection, which report had so greatly magnified, was by that time well nigh suppressed. On the 30th of March an insurrectionary movement had taken place in the lowland districts which had been separated from Coorg and annexed to Canara. Feebly resisted by the authorities on the spot, it had rapidly spread to Mangalore, whence all the civilians fled, and the missionaries followed their example. On the 20th of April these latter returned there from Cannanore, where they had sought refuge. They found all the mission property safe,

except that their own servants had made off with some money left there for housekeeping purposes.

As soon as he had reached Sirsi, on his return journey, what he heard there had quite set Hebich's mind at rest about the outbreak, but he still passed on towards Mangalore. From Honawar he took boat, and landed at Mangalore on the 2nd of May. He heard from those who met him on the beach that the mission-house was still standing, and could hardly believe his eyes, as he entered the garden, to find everything just as it had been left! He could only praise and thank God. It was some time before the excitement produced by the outbreak quite subsided.

Now that there were two separate stations, almost two distinct missions, dependent upon the home committee for their further supplies of men, each had to seek to commend itself to the committee by making as rapid advances as possible, and by strict economy. Hebich therefore sought to do things as cheaply as possible; that, in the matter of expenditure, Mangalore might not compare unfavourably with the more northern station. With this view he debited the home accounts, for the flight of the brethren to Cannanore, only with the sum their journey had actually cost, £3 5s. 8d., saying—"So that *you* they also may sympathize with our alarm, and feel for the peril of life to my three brethren. As to the money which has been stolen, the committee shall not bear it, but we must make it good in the best way we can by saving." Moreover, in the course of the year he was able to save £141 out of the allowance for the keep of himself and three fellow missionaries. This sum he credited to the home committee, writing—"Be pleased to receive this as from the Lord, and so that, in case of pressing need, you may be able to help us from it." The thought which he had in mind in thus speaking of *need*, was the marriage of his brethren. They had sought permission for this, and he, always declaring himself to be neutral

in such a question, had supported their petition with all the pleas he could urge.

Constant care for economy has sometimes quickened, and sometimes deadened, Christian enterprise. In our modern missions, questions of expenditure have again and again pressed themselves into notice from the most diverse causes. More than once missions have been shaken to their very foundation by questions about celibacy or marriage and family life ; about associating with Europeans, about walking or using palanquins, about drinking wine and beer, &c., about smoking. Hebich, always feeling that no hard and fast rule could be laid down on these matters without damage to the real interests of the mission, ever urged an amount of freedom being allowed with reference to them. Mögling himself also felt that danger lurked in the questions which were now cropping up. He wrote once to a friend—"I love and respect Hebich, as truly a man of God. Were I alone with him, I would strive to submit myself entirely to him ; but where so many are interested, this cannot be. As it is, some think that I go too far in my consideration for his indisputable mental preponderance. They fear lest he should be trying to win me over entirely to his side, in order to domineer unchecked. I must therefore act with great circumspection. All these things are evil, and I wonder that, in spite of all this misunderstanding among ourselves, the Lord still shows so much love to us."

In spite of the "misunderstandings" hinted at in the above letter, and which were beginning to exist, Hebich kept up a most lively correspondence with the Dharwar brethren, declaring he had "the most perfect assurance that our cause will yet be seen to be a righteous cause. Amen."

A commission had been appointed to try the leaders in the late insurrection. One of the gentlemen composing it was a Mr. S., a judge from Malabar. At first he seemed only just to put up with Hebich's visits, and the other missionaries

pointed out to him the unadvisability of repeating his calls ; saying that the keen-witted well-read man of the world looks upon us all as only a pack of fools. But soon God's Word found entrance even into his heart also, and as he himself later expressed it, he first learned from the rude German what prayer really means. This Judge became a warm friend of the Mission, helping much by his pecuniary gifts in the extension of the work towards the south.

Hebich wrote on the 9th of January, "Just now, Mangalore is quite full of soldiers. Lieutenant C. lives with us ; he is sick, body and mind, his drinking habits will certainly ruin his prospects in the service. Then we have also received into our house Dr. P. (who is also of intemperate habits), and his wife and child ; they had been taken prisoner by the Coorgs. On Sundays the English come to us for Divine service, but the state of things among them is sad ; for instance, two Bombay officers fought a duel. Then Lieutenant S. (and he an awakened man too !) in the heat of passion cut down one of his men, and runs the risk of being hung. [N.B. He got off, however, with two and a half years' imprisonment.] Then another lieutenant killed his servant. Meanwhile, the Pretender, Kaliar Swamy, has been hung in chains, and others, they say, will follow."

Amid such circumstances Hebich became only the more convinced of his call to declare God's Word to English as well as to natives. Mr. Mögling communicated to him some thoughts on this point, of a man of some note. Hebich replied, in November, 1837, "There is much that is good in what C. has written, but he is grossly mistaken on the main point. Am I a servant of God for the heathen only, and not rather for all men to whom God shall send me ? Had I ever thought of taking up an exclusive position, I should have ceased to be my Master's servant. I feel that the British have claims upon me ; first, because our way is opened to the

natives by the fact that God has committed this country to them; secondly, because God bestows upon us unnumbered benefits through their rule. We may shut our eyes to this, but it is most unfair to look only at the weak points of their administration. Thirdly, because our Mission could never have attained to its present state but for their liberality. And shall nothing be done for them in return? How remarkably the Lord has prospered whatever labours I, His servant, have bestowed upon them. In their case it has been found true that we ourselves have been the first to enjoy the fruits brought forth by our own kindness. Our God does not allow the work of any one of us to go without its reward, but repays us just in proportion to what we do. Yea! He is a righteous and faithful God. Try the matter only by looking at it in this light, and you will see plainly enough that the man is mistaken. Yet we may well thank him for his warning against all wandering in by-paths. If, at a station where there is no chaplain, we missionaries give the English a weekly service, it is no more than we ought to do. If the heathen have a mind to be saved there is no lack of opportunities for them to hear the Word. Of course we must not allow such occasional services to keep us back from preaching tours. For myself, and so far as I can perceive the Master's will, I should not grudge to give up a month or two every year to work among the English." Further experience has quite justified the opinion which Hebich thus expressed.

CHAPTER VIII.

FIRST-FRUIT FROM AMONG THE PEOPLE.

On the 1st of December, 1836, a drummer of the name of Kolb (whose father had been a German soldier) gave over to Hebich his son, a lad nine years of age : as he calls it, "the earnestly-longed-for gift of first-fruits to our seminary." Presently a second lad was added, a relative of the first candidate for baptism, and as there were sundry Hindu youths who wished to learn English, Mr. Lösch was able to begin at once his work of imparting an European education to a fair number of pupils. Gradually the number increased, both of children absolutely committed to the missionaries for training, and of lads from the town anxious to avail themselves of the advantages of the teaching ; and it was found quite necessary to have an appropriate building for what was at first indifferently called the seminary or the orphanage. This building for the English school was likewise to serve as a chapel. Hebich was suffering at the time, but he undertook the supervision of the work of building, during the rainy season of 1837. By great exertions the buildings were completed before the following monsoon set in.

On the 16th of September he baptized the old fisherman Manju (before mentioned), giving him the name of Abraham ; his little daughter was baptized at the same time. This old

man at once began with joy to witness for the Lord, and all that had been known of his course up to that time had been a cause of joy to his teacher. But the same testimony cannot be borne to his subsequent career. Abraham, in part influenced by a bad wife, did not prove whole-hearted.

Another source of hope opened up at this time which seemed to hold out more promise. In 1822 a Tamulian servant had been converted in Bangalore, and baptized by the Eurasian missionary S. Flavell. Some years later this man had come to Cannanore, and, as they could find no one better suited for their purpose, some officers had employed him as catechist to minister to a small knot of Tamulian native Christians. When the German Mission was established on the coast, it being thought that he would do better at a station at which he could work under an European missionary, he was sent to Mangalore. At that time Aaron, for such was his name, could speak a little Canarese, though the only language he could read was his native Tamul. Hebich entertained him, hoping that some of his seven clever children might ultimately prove of great help to the Mission, and in this hope he was not disappointed; though Aaron himself, with his deep-rooted self-righteousness, was never any very great help.

Hebich remarks, "All things here are so uncertain, so changeable, that one might well shrink from making any report. Yet though we labour under great spiritual depression, we hope the Lord will be with us still. Both of our schoolmasters are still utterly carnal."

Hebich was now busy with his building operations; the brethren absent preaching in the country places: Lehner to the north-west, where he remained, founding a new station at Honawar; Greiner to the southward and eastward. In the midst of all his work Hebich had the joy, in the month of December, 1837, of getting hold of so many boys for the

Orphanage that the number rose at once from four to twenty-two. This was what he and his fellow-workers had been longing for for three years. The drawback was, that as most of these boys were Tamulians, they had to begin by learning Canarese. At first they slept in the sitting-room of the Mission-house, and took their meals in the verandah. He writes of them, "They are still wild beings, some almost like animals, and cost a deal of trouble, though they fill the heart with joyful hope. I interfere with them as little as possible, that they may become accustomed to the place and to one another, seeking all the while gradually to improve their manners. My only way of subduing them is to let them hunger while I lift up my heart to the Lord for them. So He has at last allowed us to make a beginning of our *Seminary*; we rather prefer calling it our *Orphanage*. We are just now expecting Mr. Pfander and Mr. Kreiss from Persia; how we should rejoice if these veteran soldiers could remain with us!"

The above two brethren, the Mission in the Caucasus having been abandoned, had turned their thoughts towards India. After a circuitous journey of five months' duration from Shushi they arrived in Mangalore on the 19th of March, 1838. For a while they hesitated as to whether they could not open up some fresh work there; but at last Pfander's desire to be among Mahomedans, with whom he could turn his profound knowledge of Persian to account, determined them to make their way towards Northern India.

Hebich found that he had need of a loving, patient spirit in dealing with the boys. Differences of age, of disposition, and of parentage caused frequent strife and discord. It was found necessary to cut all their hair short off, as the only way to keep their heads clean. Immediately some of the Indo-Britons, and even some of the Hindus, were removed by their relatives; the one because they would not give up the Euro-

pean fashion of wearing the hair ; the others, for the sake of the *caste* top-knot. It happened that Pfander had brought some salt beef with him from Bombay ; one day the cook (a postulant for baptism), being of an economical turn, used some of it in preparing the food of the lads ; this no sooner became known than it caused wide-spread alarm. Hebich allayed this by having the food thrown away as soon as he heard of the misunderstanding. These are but samples of the many difficulties constantly springing up. At domestic worship Hebich, prayed sometimes in English and then in Canarese, getting Aaron also to pray in Tamul, that every one might understand something. No less than eight different languages prevailed among these boys, but in such sort that each one generally understood two or three different tongues. The school teaching was divided between Lösch, Greiner and Timmappa ; Mr. Lösch having also to carry on the more exclusively English school in the new building appropriated to it.

At length, on the 22nd of July, to the great joy of Hebich, both the Canarese teachers and three palm-cultivators, asked for baptism, and broke caste. They had much to suffer not only from their relatives, who day and night bemoaned them as dead, but also from other classes of the community, who would not sell anything to them. This went so far that Hebich had to apply to the collector for the protection of the converts. He did more than this ;—not unnaturally and yet rather thoughtlessly, he undertook to be responsible for their material support, tenderly relieving their wants before it was possible to be quite sure as to the purity of their motives. Mr. Greiner undertook their preparatory instruction in Tulu, with a view to baptism.

We have spoken of the old Portuguese, Pingo. When he was at the point of death, Hebich one day found his way to the old man, obstructed by a number of strangers ; he con-

sequently begged the collector to accompany him officially, to ascertain whether the sick man desired to die a Protestant; and that, should this be his desire, the Roman Catholics might be ordered to leave him in peace. After long suffering, old Pingo fell asleep, joyful in the Lord. About the same time, or a little earlier, an old English maid-servant also died; Hebich expressing good hopes of meeting her again in the kingdom of Christ.

Let us now turn for a while to the correspondence which was being carried on with the station of Dharwar. Hebich had reason to fear that the young and enthusiastic brethren there were too much inclined to a kind of asceticism, not sufficiently considering bodily health. Thus once, when they were thinking of purchasing a certain house, he urged against it that it was not healthy for Europeans,—a point never to be lost sight of. Then again, when they had resolved to build, and the plans were under discussion, he writes; “I would certainly not do without the verandah; and especially do not cramp yourselves too much for room, it will only be a loss in the end. I have learnt some lessons from my own experience in building; I often wax warm over it; but when my courage is ready to fail, the Lord lifts me up again, and the work goes on all the more cheerily. Even in such dull work He ever makes me “more than conqueror.” Again, “I hear that you deny yourselves the Lord’s good gifts, such as butter, milk, sugar, etc. Now I do not mean to lord it over you; do as you judge right; let me only say, be wise, enjoy with thankful hearts any refreshment you can fairly attain to; our Master is not so poor as to grudge these things to his servants; in India a more strengthening diet is needed than in Europe: I write thus only out of affection, so forgive me!”

The further correspondence was principally on the subject of the Orphanage, for which the Dharwar brethren sent several lads, hoping to receive them back, trained for work.

Then the question arose whether Dharwar could not have a similar institution of its own. For months much correspondence thus passed between the elder and the younger brethren, and all were led to feel the need, in the interest of their work, of drawing more close the bonds that united them.

CHAPTER IX.

THE GENERAL CONFERENCE.—HEBICH VISITS DHARWAR.

AND now came news from Basle of five new brethren, about to be sent out for the Dharwar station ; and all the more those engaged in the work felt the need of establishing the closest unity, seeing that the Mission labourers were to be so largely increased. The Dharwar brethren deputed Mögling as their representative. Discussions took place between the 25th of July and the 26th of August, which resulted in the formulating of a simple and convenient constitution for the management of the Mission. With reference to pecuniary matters it was settled that each missionary should draw from a common fund what he absolutely needed. These arrangements were made, when the introduction of steam-navigation had practically reduced to one-third the great distance which formerly separated India from Europe ; but when the missionaries had not yet realized how this fact must alter their relations to the Home Committee. Hitherto it had only exercised a general supervision from afar ; now, if so inclined, it could assume the direction of all the most trivial details. Acting under this feeling the missionaries constituted a "General Conference" to which was to belong the ordering of the whole work. But the illness and death of Inspector Blumhardt, on the 19th of December, 1838, brought

about changes which rendered the above arrangements inoperative.

In establishing this "General Conference" it was confessedly hoped that thereby the preponderating influence of individual brethren would be restricted. As it was expressed, "Hebich, thanks to his great practical ability, together with his zeal and his impulsive mode of action, seems to have assumed the whole management of the Mangalore Mission; he is not given to consulting with others and acting in concert; but remarkably gifted as he is for a peculiar kind of work, he will be invaluable to us, if he can but bring himself into the new order of things." It was arranged that Hebich should proceed to Dharwar for the purpose of organizing the new station to be established at Hubli; Mögling to remain the while at Mangalore in charge of the Seminary, and for the purpose of helping the newly-arrived brethren in Canarese. The idea of this arrangement was that thereby the controlling elements of each station would be the better mingled, so as eventually to flow more cordially together. Mögling's removal to Mangalore both brought him into easier communication with Inspector Blumhardt, and laid also the ground for obtaining that further increase of help to the Mission which was so sorely needed. Hebich thus expresses himself on the subject; "My chief anxiety was that the right man should be found for the Seminary; walking one day with brother Mögling I opened my heart to him, and then, by a happy inspiration, I exclaimed, 'You are just the man! stop here at Mangalore, and I will take your place at Dharwar.' It was a blessed hour: we agreed about it; the matter was considered settled; but it has cost me nearly soul and body."

The General Conference invited Mr. H. Gundert, a licentiate in theology, who had hitherto been working in the Tamul country, to join the Basle Mission. He accepted the

call; arriving, with his wife, at Mangalore on the 2nd of November. He was able to establish the first girls school in the Mission, and in other ways to extend the work. First, however, let us accompany Hebich to Dharwar.

He arrived there in October, and finding the collector, Mr. Mills, amicably disposed, invoked his help in obtaining a suitable site at Hubli. This Mr. Mills was one of the noblest specimens of the Anglo-Indian Christian; humble-minded, full of brotherly love, rich in faith. He saved nothing from his large income, but every month expended among evangelical workers in different parts of India the overplus, above his own personal necessities, of his salary. It was nothing unusual for him to give as much as a thousand rupees at a time. A close friendship was soon established between him and the German missionaries. Thanks to the assistance of so influential a friend Hebich had only to make choice of the very best situation, and the government-grant for it was obtained without difficulty. A year before this, the assistant who occasionally resided at Hubli had made difficulties about the establishment of the missionaries there; on which occasion Hebich wrote: "It is certainly a troublesome check, but not enough to keep us away altogether; I fully understand the gentleman's feelings; so long as they are themselves unconverted the officials think that the result of mission-work among the natives might be a rebellion; and as there are no military in Hubli, he would not feel safe with missionaries for his next-door neighbours. But anyhow I think Hubli is the most suitable place for us, and I hope the Lord will help." Now, however, all mention of objections ceased. Whilst at Dharwar Hebich preached every evening in the bazaar, accompanied by Mr. Layer, and found that the people listened more quietly than in Canara; a circumstance which, however, never awakened any special hopefulness in him.

At first, in order not to throw hindrances in the way of the selection of the site, he did nothing in Hubli. But one day in December, at noon, he suddenly felt himself in the humour to visit that bazaar also. He says, "I went accordingly with inward prayer; and was attentively listened to by a large crowd, while I declared to them their sins, and urged upon them repentance towards God, and faith in our Lord Jesus. On my way back, too, I got into conversation with many young and old, so that I was quite wearied when, at night, I came back to the tent which the collector had lent us." Hubli has rewarded the hope that was cherished with regard to it; but it was long deferred.

Between the 12th and 17th of December, Hebich visited the remote shrine of the goddess Yellama, at a distance of five or six miles from Sandádi. Her festival was being celebrated at the time. Like every one else he had to camp out in the open field; and established himself under the shade of a couple of tamarind trees; the hills around him were crowded with the votaries. He lived there among the people as he had never done before. Soon the chilly dews of night gave him a severe cold, which made preaching very hard work. Many visited him in his bivouac, acknowledged that he was right, and excused the obscene doings at their huge procession, as being derived from the filthy stories of their mythology. On his way back, among the crowds of returning pilgrims, he had many opportunities for profitable conversations.

Finding that Mr. Frey was quite able to superintend the building of the Hubli Mission-house, Hebich was able to devote the time from the 18th of January to the 25th of February, 1839, to a more extended Mission tour. He concludes his narrative of this journey with the words, "A feeling of sadness ever comes over the poor missionary when he

has to make a report of his work, feeling himself always in danger of saying either too much, or too little. Quiet as his work may be, it often causes no little stir; yet he would far rather pass it over in silence, and often it would be better for him to do so. But as necessity is laid upon me to do so, I furnish my report." He first went to Sandádi, where he joined the collector Mr. Townsend, who wished for his company during his official tour; that while himself engaged in his revenue duties the missionary might preach to the people. He had so bad a horse that he sold it, and continued his journey on foot, "which," he says, "is in many circumstances the best way, though at times it causes an amount of fatigue which stops work." He had some tough encounters with the Brahmans. He spent some time at Kaludghi, but missed the beloved Davidson, who was now obliged to travel about the Sholapur District, where he also would have been glad of the missionary's company if it had been possible. Hebich was on this occasion able to confirm and carry on the good work which had been begun in the station two years before; several were awakened and some converted. He spent a couple of weeks at Bagalkhot, entirely among the heathen. The preaching took so much effect that many very interesting visits were paid to him; at the same time bitter opposition was stirred up. News of the illness of Mr. Layer made him hasten back to Dharwar; here fresh work and new experiences awaited him.

First he was greeted with the news that the five young missionaries had landed at Mangalore on the 15th of January. In order that they might be as soon as possible fitted to enter upon work, either in new stations or in those already existing, they were diligently studying Canarese there under Mögling's guidance. They were all of them full of courage and of hope, yet each of them was destined to but a short

Indian career, so that in thirteen years the last of them had left the country.

Secondly, brother Gundert had received a request from the Tinnivelli brethren to seek out a certain catechist, whom Rhenius had sent into Malabar, at the request of an Englishman who wished to employ him in the civilization of the wild labourers on his plantation. This plantation had a peculiar history ; it had been established as a private enterprise by the first officials employed by the British in the district after its conquest in 1792, and was situated at Anjerakandi, about ten miles from the coast towns of Telli cherri and Cannanore. A Scotch adventurer of the name of Brown, who had first established a German factory at Mangalore under the auspices of the Emperor Joseph II., and afterwards removed to the French settlement of Mahe, was put in charge of the adventure. This man bought and gathered together a number of slaves, for the cultivation of pepper, the staple product of the district. To this he afterwards added cinnamon, in which hitherto Malabar had been unable to compete with Ceylon ; also coffee, arrow-root and silk. Gradually the concern passed entirely into the possession of this enterprising man. As the only European landed proprietor during the monopoly of the East Indian Company he exercised a great influence in North Malabar ; Christian officials thought that here if anywhere a desirable spot in this beautiful land might be turned into an earthly paradise. It was the successor of this first proprietor (Mr. Frank E. Brown, who died in 1868,) inspired with modern philanthropic feelings, who had asked Rhenius to send him a catechist ; and since 1835 the catechist had accordingly been employed, instructing the children of the slaves, and preaching the gospel to the adults, in a chapel built for their especial use. Michael (that was the man's name) had soon obtained so much influence among the young that several had

begged for baptism ; but just at this time the proprietor was absent on a visit to Europe (1837) and his locum tenens was unfriendly to the catechist's proceedings, and put difficulties in his way.

Gundert visited this plantation according to the request that he had received from Tinnivelli, and what he saw there and in the towns on the coast convinced him that, could they but establish a station in the district, much was to be done in Malabar. But the missionary did not feel that they could do this on their own responsibility. Just at this coincidence Mr. S—— the judge of the District, who had been awakened by Hebich's ministry, offered to the missionaries the use of a house which he had just completed for himself at Tellicherry : and being soon after obliged to leave the station on account of health, he made over the property unconditionally to the Mission. The only question remaining to be settled was, how to establish the station there ; and it was also suggested that Calicut, the chief place in the District, should be furnished with a missionary from Telli-cherry. These were matters which the General Conference would have to consider.

Hebich, therefore, and Layer proceeded to Mangalore, where also brother Lehner, recently married, joined them from Honawar. On the evening of Maunday Thursday the missionaries, already amounting to the goodly number of eleven, united in partaking of the Lord's Supper. Besides matters of business which were to occupy them, they had now the joy of baptizing six men and two women on Easter Sunday, 31st March, 1839, from which dates the foundation of the Mangalore native church. They were mostly Tulu palm-climbers, one an oil-merchant, one a fisherman, and one a Tamulian. Simon and his wife Hanna ; Abraham the fisherman and his wife ; the others Peter and Enos, employed as schoolmasters ; Jacob the cook, and John

the house-servant. The wives of these latter had not the courage to come forth at once, but thought they would wait, and see how matters turned out. In the evening the Lord's Supper was again partaken of; and was followed by a love-feast, at which the natives sat on the ground, and the Europeans on the benches from the boys' school. The boys, as was natural, whether baptized or not, were quite ready to partake of the feast. We may imagine the joy which filled Hebach's heart, as he contemplated this result of their work.

But when it came to the discussion of business-matters he manifested an obstructive spirit, as unexpected as it was likely to be mischievous. The rules which had been agreed to for general guidance clearly gave to all the brethren alike the right to take part in the discussions; but he declared that the five new arrivals from home were not yet fitted to judge of the circumstances which were to come up for consideration. They should abstain from voting. Was it not enough for them to look on, and take part only inwardly in their hearts? Of course he did not carry his point—the young men only laughed at him; but he soon found that he had thereby set them violently against him. They began to criticize unfavourably the manner in which he had hitherto performed his duties as accountant. They had plausible grounds for this. Their professed desire was to curtail all expenditure, especially that of the unmarried brethren, so that the Home Committee might be encouraged to send out the sooner, large reinforcements.

With reference to stations, Tellicherry was taken up, and assigned to the brethren Gundert and Dehlinger; while, on the other hand, Honawar was abandoned, and the brethren Lehner and Lösch were attached to the mission above the Ghauts. Hebach begged that he might be left unattached to any particular station; free to work as an itinerant preacher

among both Europeans and Canarese. The plan which he proposed for himself seemed too vast to be entertained in its fullest extent ; yet, as it was recognized that such a field of work would well suit his peculiar gifts and powers, and promised well as to results, it was at length unanimously agreed that he might at least spend the next few months in a missionary journey throughout the Mysore territory.

On this purpose, therefore, he set forth, without at the same time giving utterance to all the thoughts that were busy within him. The sequel, however, showed how deeply he had been wounded by all the debates that had just taken place. The younger of the two brethren sent to Tellicherry fell dangerously ill (he, in fact, never enjoyed a day's health till he finally turned his back upon India), and it was thought that, under the circumstances, the mission in Malabar might well be strengthened by attaching Hebich to it. He thought over the proposition for some days, and then wrote candidly what he felt about it, to somewhat the following effect—"I must now strike chords which have been sounding a strange song in my own breast, though hitherto no sound, nor even murmur thereof, has been heard abroad. I have been well nigh called a thief to my face ; still louder have been the outcries against my domineering spirit. On these subjects the Lord has led me through a fiery furnace of introspection. I can now look upon myself only as a scurvy sheep, to be separated from and shunned by the rest. But mark, the Lord has allowed all this of His grace, and because He loves me ; and He bears me up with unspeakable tenderness and long-suffering. This is all my salvation ! What have I to learn from all this ? That He desires to humble me ; and after He shall have purged me (John xv. 2.), He will yet gird, and fit me for the special work He has for me to do. Just as I was driven, against my will and by many hard experiences, into the Basle Mission-house ; so now I recognize the same power

driving me to my new calling of an itinerant preacher. I can therefore in no wise make up my mind to go to Tellicherry, where my domineering spirit would only cause fresh misery. My advice, given in the fear of the Lord, is this—Let me go, and pray for me. Later on I may be able to pay Tellicherry a visit, and would then be ready gladly to give the work of my hands as a menial, so long as it may be worth having. I commend myself and you to the grace of our great God and Saviour, and remain, in him, your faithful and devoted fellow-worker in the Lord's vineyard,

“SAMUEL HEBICH.”

CHAPTER X.

HIS SEVEN MONTHS' TOUR.

STARTING as he did on his journey eastward in so much depression of spirit, it is not surprising that at first Hebich felt himself little in tune for preaching. His first station was Puttūr, where a married officer was stationed. He records—"I was not as faithful to them as I should have been, for I only ventured indirectly to hint to them how great the pardoning grace of the Lord had been towards myself." Thence he ascended the hills into Coorg, where he writes—"At Mercara my spirit was refreshed in godly fellowship with Major Bell, Captain Willis, and their wives." His horse fell with him here; the accident might well have been serious, but from that moment, even when in suffering, he was able to testify boldly. His principal opponent was an officer of engineers, who, denying any free will to man, sought to cast on God all the responsibility of sin. Hebich one day forced him down into a chair, saying (to convince him that he had the power to sit or to rise), "Sit you there!" A lady once said to him, in the presence of her husband, a surgeon and a philosophist—"You do preach such terrible things!" to which the husband remarked—"Well, I am able to laugh at all Mr. Hebich tells us." "Yes," said Hebich; "you laugh now. Wait till you come to your death-bed, and then tell me where the

laugh is." Thus, in the houses of the gentry he had what he styles "lively encounters," but he was also diligent in seeking to lead the ill-educated half-castes into the doctrine of justification, on which important doctrine he says he found all the people very badly grounded. He had the joy to baptize a few of these in the regiment stationed there, who had been moved to earnestness by his ministry, and thus to constitute a little church, which he put under the care of the apothecary. The next station visited was Hoonsoor, where was a large government tannery, and there he was instrumental in winning to the Lord the doctor and his wife. Mysore he found occupied by the agents of the London and of the Wesleyan Missionary Societies; but he spent most of his time in Yelwall, where the Resident lived, being lodged by Dr. Malgrath, a faithful brother. His note is—"The Resident, a formalist, would none of my message; while his wife maintained that it was impossible to know one's sins forgiven." Next we find him spending a longer time at the military station of French Rocks, or Hirode. In his after career he more than once revisited this station; as often regiments which he had known on the western coast were sent there for their next tour of service. On this his first visit he found himself among old friends, the colonel of the regiment receiving him joyfully; and he preached from house to house. An officer of artillery and his wife believed. A young lieutenant had come into the station expressly to see Hebich, with whom he had a long interview; yet he seemed unable to lay hold upon what he needed. In the evening, at the mess-table, he elected to sit next to Hebich, and all his doubts seemed removed, he exclaiming, "Now I believe in the Lord Jesus, and all my sins are forgiven! But how long have I resisted him?" An hour later the young man had to leave the place; but fresh doubts and difficulties arose, and Hebich followed him to satisfy them once more. An officer, already in earnest, was first brought into the liberty of Christ;

his wife, who already thought herself pious, found it hard to yield up her self-righteousness. On visiting another lady, with whom he had previously had a long interview, he found that she had been taken ill and could not see him, but she called out from her sick-room—"Thank you, Mr. Hebich ; my heart has found out the truth of all you told me."

Proceeding on his journey he found at Chinnapatam a detachment of Sappers, employed on the road, under the command of a young Christian officer, Lieutenant R——. Hebich spent a week with him, refreshing him in his solitude. He gathered the non-commissioned officers together for religious instruction, and devoted a whole day to another officer who, in anxiety of soul, had followed him from the French Rocks. Of his stay in Bangalore, which he next reached, we might say much. Here for the first time he was brought into contact with the spirit of Puseyism. He writes, "The people willingly forgive me much, as being a foreigner, and so do not take amiss from me what they might from others : humbly I seek to use this freedom to the saving of their souls. Among the many questions which I am in the habit of putting to people, I have on this journey often put this : 'For what purpose do you think the ten Commandments were given ;—for life or for death ?' generally I get the answer 'for life.' 'How comes it then,' I ask, 'that we are all dead ?' If but a soul be willing, and prepared of God, they generally come to the Lord in two or three days, accept the forgiveness of sins, and rejoice in everlasting life."

He went down to Chittoor to see Mr. Norris Groves, who was labouring there in Mission-work unconnected with any society. After a short visit he returned to the Canarese Plateau, where he spent a few weeks in the hamlet of Tambihalli, needing quiet after all this excitement, to gather up his own thoughts, to attend to some matters of accounts incum-

bent on him as accountant to the Mission, and also to bring up long arrears of correspondence. During this time he read with enjoyment and profit "The Footsteps of Abraham," by Roos. We shall not, hereafter, often find him giving his time to books. He says, "I sought to make here a new and entire surrender of myself in penitence and contrition, applying myself especially to the consideration of 2 Cor. v. 10, and 1 Tim. v. 24. Oh! what a holy God we have to do with! He can suffer nothing that is unholy! May He not spare His rod, and His fire, as He sees I need them; and of His grace open my eyes ever to see Himself!"

From henceforth his ministry during this tour was to be principally among the natives. He hired a bullock-cart, travelling in which he passed slowly from village to village, declaring the glad tidings. In this fashion he reached Nundidroog, where he was exposed to a peculiar danger. A Mahomedan state-prisoner was confined in the hill-fort at this place, who invited Hebich to visit him. During the interview the missionary taxed the Koran with falsehood; whereupon the Mahomedan first threw his slippers at him, and then ran at him with a drawn dagger; a precipitate retreat over the slippery granite rocks alone saved his life. On another occasion he was pelted with stones; but these were rare exceptions; for the first declaration of the truth generally met with a glad hearing; at times also only with a stare of stupid astonishment. At two stages in his onward journey he met with Europeans.

First at Toomkoor, where he had hoped to have met with the godly commissioner, but found that he had been replaced by a worldling. Hebich attacked this man, and not without some apparent effect; for, as it were to conceal his emotion, he exclaimed, "Now I do believe you have actually made a Padre of me!" This gentleman was carried off by cholera a very short time subsequently. He also encountered a Cap-

tain A—— lately returned from the civil war in Spain, who seemed to receive the word with gladness. At Harrihar he was greatly rejoiced to find a little company of believers, young in the faith, who were longing for some one to advise them. He had to spend a fortnight among them. "They undertook," says Hebich, "to buy a suitable house at once if only a missionary could be sent to reside among them; but the frequent deaths and sudden changes in the Indian world teach us, if anything can, just to do with our might the work of *to-day*." Looking back upon this journey it was a solemn thing for him to learn that not less than four of those to whom he had spoken the word of life had been, very shortly after he saw them, cut off by cholera; and he was thankful to feel that in these cases it was no uncertain note that he had sounded in their ears. Again in the old capital city of Bednur, as elsewhere, he diligently performed his office as an evangelist; and so ultimately, on the 15th of November, found himself once more among his brethren in Hubli and Dharwar.

Here he had to learn the details of what had occurred in Mangalore since he had left it. Confusion had increased there till it threatened the entire overthrow of the whole work. Mögling had exalted notions of what an apostolic labourer should be; altogether superior to any mere material considerations; earnestly he sought to realize it. The younger brethren enthusiastically concurred with him; and were the more embittered against all the former routine of work. These fervid young spirits went so far, that Greiner, the pastor of the Tulu congregation, took occasion of an invitation to visit the Nilgherri hills to escape from the turmoil. Mögling took his place, but he found all so different from his ideal of the example of apostolic times; the newly baptized ones were so spiritually weak; the difference so great between the habits of life of the European labourer,

and the simple habits of the natives; the lack hitherto of any active manifestation of spiritual life in the converts, that it was quite unbearable to him. Rather would he throw every thing away, rather forego the absolute necessities of life than carry on work any longer in this unsatisfactory style! The three younger brethren were quite prepared to agree with any thing he might propose, however hasty or ill-judged. They now called the mission-house "*a palace*," and as it was not fit that they should occupy such a building, first the garden, and then the house itself, was let to the first tenant who offered. For their own accommodation and that of the boys, they bought a cheap little tenement in the Bazaar. They could need no furniture beyond a table and a few chairs, for could they not sleep on the floor as their thirty pupils did, whom they would also join in their meals, three times a day, composed of boiled rice only? The schools were not very prosperous, so they decreed that they were at once to be given up. The new Tulu converts, the schoolmasters at their head, were told that in future they ought to provide for themselves. Then an auction was held of everything which they thought they could possibly do without. All this being accomplished, they hoped that a life of poverty would bring them into closer contact with the foolish common people.

A visit from the missionary Haeberlin brought the brethren to their senses. He pointed out to them, not so much the lack of wisdom of the new experiment, and that it must needs fail; as especially that it had all been an arbitrary act of self-will, originating in unbrotherly jealousy. While Haeberlin was still with them, Mögling wrote on the 27th of November to the two elder brethren, craving forgiveness for the unloving and over-hasty proceedings of which he had been guilty towards them, urging their speedy return so as to prevent further mischief. The scattered Tulu converts and the postulants for baptism gradually recovered from their alarm. But

Mögling had to pass two long months of fiery trial before first Greiner and then Hebich returned to the mission-station.

Hebich, still in Dharwar, where, as we have said, all this came to his knowledge, wrote on the 28th of December, 1839, calling upon all the brethren to humble themselves together with him at so critical a juncture. "Let us rather bear all things than by any thoughtless act of self-will give occasion to things which we should afterwards have to repent of but be unable to remedy. Years spent in care and anxiety, in fire, and in the sweat of our brows, teach men to think, speak, and act very differently. I think that the Churches of God in our Fatherland may also learn a lesson from us. We are certainly in the latter days of trouble, and unless we gird up our loins and stand together as one man for the one cause, I fear that we shall never get healing, but shall find that our wound is mortal. May the Lord of His grace see to it, enlighten us with His Spirit, and for His blood's sake give us grace."

But soon after this was written, some slanderous letters of one of the younger brethren, representing him in the darkest colours, were shown to him, which so confounded him, and inspired such doubts as to any true repentance on the part of the actors in the Mangalore business, that he actually began to make his arrangements for an immediate return to Europe. Hearing of this, Mögling himself hastened up to Dharwar, and so soothed his ruffled spirit that they returned together to Mangalore in February, 1840, praising the chastening yet healing hand which had as it were finished the malady that was consuming them by a fever, and at length brought about true unity.

He writes :—"The ferment in the new wine of our Mangalore mission has passed off without bursting the bottles ; to our Saviour alone be all the praise. The sediment is settling thick and the wine clearing itself, and will now become

milder." This is his description of a result which the brethren could now contemplate with thankfulness. Heich long continued to look back upon this time of sifting with adoring gratitude. "He leads me as a Father, with indescribable tenderness, allowing me to experience His grace, and to dare to look even deeper into His glorious counsels. He tries us, but suffers none to be tempted above strength. He gives the cup of healing, and by His wisdom He is able to educate and perfect His own in righteousness and joy for His glorious kingdom. How bitter that cup seemed to me which He held to my lips ; but it is nothing but grace ! How soon He can change the bitter draught into balm ! Therefore will I praise the Lord, and seek all my joy in Him. May He do as seemeth Him right, for He has redeemed me, and His I am : of His grace He has dissipated the darkness and shed light around me."

CHAPTER XI.

LAST YEAR IN MANGALORE.

THERE was much that might well have disturbed him on his return to Mangalore, but with this joy in his heart he passed over it all. The mission-house had been rented to a Major, who would not give it up, so that the brethren had to content themselves with very inconvenient quarters in the outbuildings. Much that he had brought from London had been sold by auction for little or nothing, and could not now be replaced. A lesson had been learnt as to what constituted true economy, and what extravagance. Henceforth all shrank from wasting a moment of precious time given to them to work for the Lord, in disputes about economy. The new inspector at home, W. Hoffmann, gave an impulse to mission work which was especially manifest in the more comprehensive way of looking at questions of first principles. One result of what had occurred was, that *conferences* were for some time looked at with great dislike. A matter of great thankfulness it was, that during all this crisis the health of the workers had been most graciously preserved, and in spite of all these shakings the number of applicants for baptism steadily increased.

It struck Hebich that the crazy Brahman-house in the Bazaar, though utterly unsuited for the seminary, was well

fitted for a large Anglo-Canarese school. From morning to evening he was busied in trying to arrange this, contending all the time against violent weather (once, for instance, two cocoa-nut trees were blown down and fell through the roof). By the close of the hot season he had succeeded in turning it into a roomy hall, and in roofing it in. It was opened by a school examination, at which the most distinguished English friends were present. This school prospered, and brought the most promising Brahman youth of the town within the influence of the teaching of the missionaries. Mögling and Sutter, an energetic school teacher, gave themselves to it and to the seminary, while Hebich gave his time principally to the Europeans attached to the two regiments then stationed in Mangalore.

Whit-Sunday proved to be a joyful festival, for twenty of the Tulu people who had been instructed by Greiner were baptized, and there were others anxious for baptism. A petition was received from fifty villages that the inhabitants (Billawars or palm-climbers) wished to abandon Devil worship and to serve the one true God; could the missionaries become their priests? Their notion seems to have been something like this—to build a temple, put the Bible into it, and then get the people to worship it. It looked as though this caste, like the converted Shastras of Tinneveli, had begun to yearn after some purer religion than that received from their fathers. The preparation of palm-wine seemed ever more and more to be an occupation involving too many temptations for these native converts. A good deal of anxious thought was expended in looking about for some more fitting employment for these younger members of the Church. At first the wisest course seemed to be to establish a plantation. There was plenty of land available in that thinly-peopled district. Some Europeans had already begun to settle in the more hilly parts as coffee-planters, and they naturally suggested

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the thought. But though it might have been easy to have found a spot which would have been healthy for Europeans, it seemed impossible to hit upon one in which the Tulu people would not have been subject to the dreaded fever. So the next best plan was to found a farm on the coast, and for this purpose it was thought well that Hebich should visit that model plantation in North Malabar of which we have already spoken; that the Mission might have the benefit of the experience which had been there gained.

Besides this, Gundert had also invited him to Tellicherry, to spend some time there in settling certain complications regarding the neighbouring station of Cannanore. All this he undertook gladly, spending the summer of 1840 in North Malabar. This trip paved the way to his ultimate destination to Cannanore, of which we shall presently have much to relate.

On the 13th of September he returned to Mangalore, where he found all the brethren in a very happy frame. Mr. Blair, the new collector, had proved himself a true friend to the Mission. The Coorg insurrectionists had burnt down, three years before, the government-offices, situated on the hill Balmatha, about a mile from the town. Mr. Blair had bought the ruins, together with the extensive property on which they stood, including some fertile plots, in order to present the whole to the Mission. Some sound walls of the old *Katcherri* were still standing, and it was easy, at no great cost, to roof in the two wings. But the land was the most valuable part of the gift; on the waste parts of it those native Christians who had no homes could build, and in the fruitful parts experimental culture of all kinds of plants could be carried on.

The joy of this month of September was crowned on the 20th by the arrival of five brethren: quite an accession of useful strength. Most of these five were destined to a long career of usefulness. Mr. J. M. Fritz, at present the senior

member of the Indian Mission, was of the number, as was Joseph Müller, who was to find his grave in Hubli after long labouring there; also the gifted Gottfried Weigle, to whom the new version of the Canarese New Testament is so much indebted, and J. Ammann, who carried through the like labour in the Tulu. Just as he had completed his work the manuscript was destroyed in the conflagration of the Udapi Mission house, and he had to begin again. He was especially useful in itinerant work.

Hebich now busied himself on the property which had thus been given to the Mission. The ruins were cleared out, the old fruit-trees dressed, and two thousand new coffee-bushes planted. All this he carried out with his usual zeal, though it involved his spending almost the whole of every day in the burning sunshine for six weeks. He says:—"In clearing up this wilderness we discovered a particularly fine cinnamon tree; a bird had perhaps dropped the seed. It is certainly a pity that a missionary should spend his valuable time in work of this kind, but I look upon it as a necessary preparation for what is certainly to be hoped for; namely, that many able and willing to work with their hands will join themselves to us, being thus able to earn an honest livelihood. During all this work of preparation the Lord was graciously present with me in prayer." It soon began to be felt that this hill would ultimately become the central spot of the whole Mission establishment. First the seminary, for which there was no longer space elsewhere, was brought there. And in course of time a small Christian village with its church, and the Mission workshops, and other needed adjuncts, found there a suitable position.

In November Hebich greeted Mr. F. Anderson on his return from Europe; and now, as soon as the financial accounts of the year were closed, he could look upon his work in Mangalore as accomplished. The Tulu Church had a worthy

pastor in Brother Greiner, while the brethren Mögling, Sutter, and Weigle cared for the instruction of the young, so that he was well pleased to receive intimation that the Home Committee had assigned to him Cannanore as a station.

On the 12th of January, 1841, he left Mangalore, humbled by the recollection of "hundreds of faults which we poor short-sighted and sinful pioneers in this work, so holy, so difficult, and so bitterly opposed by the enemy, have fallen into during these six years; yet extolling the wisdom and the grace of the Lord who has ever, when our need was the sorest, come to our help; has restrained us from being over venturesome, and has given us the victory in many a fight."

On one point he speaks out very clearly. "Perhaps too much time may have been spent on work among the English; but in my inmost heart I am certain this work has not been useless, both as to winning and establishing souls among them, and also for the welfare of our German Mission. After all, among you all, my brethren, I am the only one who has done aught in this work. May the Lord lead us, in the missionary cause, out of all narrowness into full freedom. These years have been important ones for us. How different the actual fight has been from what we had pictured it while we were yet in our native land. I think that if we had known it all beforehand, at least as I have experienced it, and had taken counsel of flesh and blood, none of us would have so readily taken to this calling. I shudder as I recollect the thousand-fold ways in which the wicked old enemy has brought us, the servants of the Lord, into sore danger; ever seeking to lead us astray, to injure us in soul and in body. Truly I take shame to myself, and I marvel that it is not all up with me. But oh! our God is a faithful God, yea and Amen is His word in Christ Jesus. 'Lo I am with you alway, even unto the end of the world. Hallelujah.'"

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CHAPTER XII.

CANNANORE.

CANNANORE, the town of Kannan, *i.e.*, of Krishna (literally Kana = the one-eyed one, an epithet of Krishna's), was at the time of the Portuguese discoveries the principal mart in North Malabar, and though the pepper trade concentrated itself at Calicut, yet it remained the chief place of export for ginger and cardamums. The Rajah of this portion of North Malabar, called Kallatiri, readily allowed the Portuguese to found a settlement on the coast; so the first Viceroy, Almeida, selecting the rocky promontory which shelters the little bay from the northward, built there a fort in 1505. It was called the "Franks' Fort," and remained in the hands of the Portuguese till, in 1663, with all their other strong places in Malabar, it passed into the hands of the Dutch. Philip Baldoes preached the first Dutch sermon there in February, 1663, to celebrate the expulsion of the Portuguese, and the triumph of Protestantism.

The little town, with its narrow dirty streets but solid houses, lies along the sandy beach of the bay east and south from the fort. Still further to the south are the miserable huts of the fishing-village of Tai. The town is for the most part inhabited by the peculiar tribe of western-coast Mahomedans called Mapillas; the principal merchant among whom, the

head of the Arakal family, has for three centuries claimed princely rank and authority. This family resided in an old walled palace, the centre of all Mahomedan interests and intrigue, and had been of great assistance to Hyder Ali in his conquest of Malabar in 1766. It also allied itself closely with his son, Tippoo Sultan, who had striven by acts of terrible violence and oppression to render Islam dominant throughout the province.

In 1687 Kalatirri had granted the neighbouring seaport of Tellicherry to the English as a factory, and this became a harbour of refuge to the persecuted Hindus. It served also as a base of operations for the British army on the western coast. When, at the peace of Seringapatam in 1792, the whole of Malabar became a British province, Tellicherry continued to be the seat of the civil administration; but Cannanore, as possessing the only fort, became the principal military station.

Consequently upon this an extensive esplanade and exercise-ground was formed under the guns of the fort. At one end of this, large barracks for the European troops have been erected, commanding the rocky sea-coast; while towards the north and east a new town has sprung up, called the cantonment, containing the long *Lines* of two Native Infantry regiments, and of a detachment of artillery; a parade-ground for them, and the gardens and dwelling-houses of the European officers, the whole traversed by broad, well-kept roads. There is a large bazaar or market, for all the numerous camp-followers and subordinates: a Hindu temple, a Mahomedan mosque for the natives, an Anglican and a Roman Catholic church for the Christians, besides which a theatre, Freemasons' lodge, &c., &c., have also been added.

From the active, but very mixed population of the place, the higher and more respectable part of the Malayalim people, Brahman and Nayar, instinctively withdrew; gathering at Charakal, where, about three miles north of the cantonment,

the fallen Kalattiri family had its squalid palace and its temples, built around a large artificial tank. Fortunately they are relieved from the cares of government; but financial difficulties and family quarrels, and endless litigation with former vassals and subjects, added to the necessity of suitably providing for the numberless Brahman hangers-on, hinder the family from ever prospering.

In the cantonment the Malayalim population consists mainly of the active enterprising Tiers. They are palm-climbers by hereditary caste, and from being utterly down-trodden in olden time, they have, both here and in Tellicherry, succeeded in rising to a much better position. They have had very little scruple about the means of rising; becoming the servants and minions of the Europeans since the influx of these latter; they have undertaken the sale of intoxicating drinks, and they mainly supply the concubines of the officers and other foreigners, thriving thus, at least in part, on the vices of nominal Christians. Next to the Tiers, in number and importance, come the Mahomedans, the proud but pushing Mapillas; they are the traders by sea and by land, and seldom indeed is one of this race found in the service of the European, unless it be in the quasi-military office of peon or policeman. The fishermen of Tai serve generally as palanquin-bearers, an employment to which they especially take during those months of the year in which the severity of the weather precludes them from their ordinary occupation at sea.

These are the more permanent inhabitants. Besides these, there are the crowds of relatives of the Sepoy regiments, and the whole tail of camp-followers ever found in the train of a European regiment in India. In the native army every Sepoy has generally his family and relations with him, so that a regiment of eight hundred fighting men will often number a population of some four thousand souls, mostly Tamulians or Telugus, but with a fair proportion of Mahomedans, Brah-

mans, and Rajputs. The drummers and bandsmen are generally native Christians, and men of mixed descent (Indo-britons). This shifting military population spend only as a rule three years in Malabar, and then march elsewhere to spend about the same time in some other military station. On an average, one-third of the whole native army is on the march every cold season, in order that neither officers nor men should settle down into indolence from too long a rest.

In the first quarter of the present century it would have been difficult to have found any really Christian element in all this multitude, though perhaps some precious soul of the Lord's hidden ones may have lived and loved here. For instance, there was an Indo-British Protestant of the name of Kirby, a draughtsman in the engineer's office, who lived many years in Cannanore. By his quiet godly behaviour he even attracted the notice of an old pensioner. This man, a Tier by race, had formerly been the chief of an irregular corps, and was celebrated among his caste fellows for his many warlike deeds in the old fighting time. Madai Kurumber, such was his name, asked Kirby about his religion, learnt to appreciate and to love it, and even went so far as to get baptized by the chaplain of the station; but without breaking caste. He built himself an upper room where he could spend Sunday in devotion, separated from his heathen family, and there he often united in prayer with his Christian friend. It is not known whether he ever partook of the Lord's supper. It is certain that his wife remained a heathen; she was a Brahmini woman whom he had violently carried off in some former raid; he used to take great pleasure in the ancient ballads which she sang to him. He died and was buried with military honours. Long afterwards, till the old woman also died, she used to go about singing the many histories of the gods with which her mind was filled.

At the beginning of the *thirties* in this century, the new

spiritual life which had begun to stir among the officers of the Madras army made itself also felt in Cannanore. The *new lights* in the army, who ten years before might have been counted on the fingers, were now numerous and active. They united for Bible readings and for prayer; sought, where possible, to get hold of messengers of Christ, and to cause the good work to spread among the multitudes. From the beginning there had been a large and increasing number of native Tamil Christians at Cannanore. The believing officers and the chaplain endeavoured to gather them together and to provide religious services for them, and to found a school. With this view they built a chapel mainly for the use of the native Christians, but in which also the English soldiery, if so inclined, might meet for prayer. But the constant change, both of the promoters of this work and of those for whose benefit it was intended, prevented any marked growth of spiritual life. Churchmen and Dissenters, Wesleyans, Independents, Plymouth Brethren, Socinians, disputed about doctrine and worship. There were hypocrites also, to-day Catholics, who would to-morrow declare themselves Protestants to please some officer. One after another set himself up as a catechist, undertaking to teach without having first learned, but unhesitatingly condemning whosoever opposed him.

When Tellicherry was occupied by the Basle mission in 1839, the brethren had also to look after Cannanore; but for lack of a trustworthy native assistant they were not able to put things on a very permanent footing. However, at the monthly visits there were frequent applications for baptism, and all kinds of people attended the missionary meetings. The very worthy chaplain, Mr. Lugard, would have been glad to resign to any competent hand his share in the oversight of the native congregation, and to help in the organization of something stable before he should have to leave the place. So Hebich was invited to come there, if it were only

on a visit for a few months, to reduce the confusion to order. He was reluctant to undertake it, saying, "I know from experience what unruly characters most of these wandering Tamul native Christians are: the settled inhabitants, such as we have to do with at Mangalore, are much more to be relied on: these fellows wander from place to place, often in the service of godless masters, and learn to add foreign vices to their own natural wickedness. However, in dependence upon my faithful Lord, I will undertake the journey in the middle of the rains." This visit lasted from the 27th of June to the 13th of September, 1840.

"I was lovingly received by the dear chaplain of Cannanore. While I was speaking with him a Major L. came in. I began at once to speak to him in my own fashion, straight to the point at once. The dear man had a kind of dead Christianity; my question as to whether he had the forgiveness of his sins, and the Holy Ghost, started a lively conversation, which lasted three hours. It had two results. First, that he spoke of my new doctrine abroad among all his friends; and next, that dear Lugard himself, struck at the lack of intelligence in a man of whom he had thought something, felt the necessity of dwelling upon this most important point both in the pulpit and in private; so that this one conversation occasioned no little stir in Cannanore.

"On the first Monday of the month I held our accustomed missionary prayer-meeting. The dear chaplain lodged and fed me, and we were together like two brothers. Just when I had taken some medicine, a large part of the native congregation came to me and wearied me with their want of straight-forwardness, and so it came about that I had to begin my work with them in weakness and against my will, before I had returned the visits of the English friends. But as they thus took me by storm I recognised the Lord's will in the matter, and gave myself fully to their wants. Whilst so engaged I

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was interrupted by a certain Captain A. ; a word of mine had pierced him the day before, but I only gave him a friendly shake of the hand, intending to go back directly to my work. But he at once attacked not me only but Lugard, and had evidently come in a bad spirit ; so I gave Lugard brotherly help, telling the Captain that he was not then standing in the spirit of Christ. This not being enough, I had to say boldly that he was a Pharisee, which was indeed the truth, though he did not accept it. So with a troubled heart I went back to my natives. I wished now only to get to know them in all their misery, and if possible to set a daily meeting going. Naturally, this was difficult, as they are all domestic servants ; but I see more and more clearly that to help this poor little congregation at all, there must be an unwearied going again to the very foundations of teaching ; so I did not let any considerations alter my plan.

"The difficulties as to time and place were presently overcome. Lugard gave over to me a small private house where I had as many of them as I could gather daily, from half-past ten till three, for instruction and edification. For fourteen days together I laboured in thus teaching them, by word of mouth, with hands and feet, with signs and similitudes, striving to get into their hearts and understandings that great mystery of our God ; namely, the atonement through the precious blood of Jesus Christ. I repeated it over and over till all could explain it. And all this I had to do by means of an interpreter."

One of the devices by which Hebich sought to explain to them the incarnation of Christ, was to use a large copper coin and a silver rupee of the like size. He covered the silver coin with the copper one, and held it up to view. Naturally each one judged that it was copper only, of no great worth ; but then he slipped the copper aside and showed what was underneath it—the silver, the divine nature. The same coins

served also to show the justification ; the sinner's worthlessness being covered by the righteousness of Christ. Then the silver only could be seen, the great value of the Divine Nature, though behind it ever was the old copper, the still sinful and worthless human nature. And he never rested till the poor obtuse Tamul women, full of notions of the law, and of their own righteousness, began to see something of the mind and counsel of God.

"There were at first eight candidates for baptism among them, and the number increased. After this fortnight's work with them some little progress seemed to have been made. I then announced that at the end of another week all who truly repented should be admitted to the Lord's Table, after which communicants only were to be reckoned members of the Church. Also that I would baptize all those applicants who were determined to leave the devil's service and cleave to the Lord's. During that week I had the best of them with me in the evening also, from seven o'clock till near midnight, and sometimes much later.

"On the 26th of July, through the Lord's loving-kindness, it was granted me, first in the morning to join in marriage a couple who had been living together unmarried, and then to baptize eight adults and three children ; and in the evening to administer the Lord's Supper to thirty-three souls. The Lord was very sensibly present with us. Thirteen who showed no sign of repentance were excluded from the Church. Five new candidates for admission presented themselves. Of these thirty-three souls some were drummers and fifers of the 36th regiment native infantry, the highest in rank among them being the band serjeant ; some were employed in the police, and some men and women were domestic servants with officers.

Brother Gundert had up to this time occasionally visited the plantation at Anjerakandi. This place had now to pass

through a severe crisis. Michael, the catechist there, confessed that he was suffering from disease, the result of his own vices, and which made it necessary to dismiss him on the 9th of August. Accusations then crowded in against him. It was difficult to supply his place in that remote spot. Hebich rode out there that evening, and at once sought interviews both with the master and with the labourers. His own account follows.

"Next morning I met Mr. John B., who inquired, 'Well, how have you found the people?' 'Like so many wild beasts,' I answered. And then I spake out all that was on my mind as to the holy calling of the Church of Christ, and as to the heavy responsibility resting upon himself as master here. I also told him that we would do all in our power for them, that perhaps one of us might come and reside among the people. 'Ah, no!' he said; 'you would never bring yourselves to that.' 'Oh! never fear; wherever we are we can make ourselves at home: our only object is to work for the kingdom of God. Anyhow, the Church here must be put on a different footing.' 'Yes,' said he. 'Well, I much wish that they should all be baptized together.' Then I had to explain to him why this was not possible; for the baptized must lead a new life, especially a moral life in their marriage relations. That at first a good selection must be made from among them of those really fitted, and the others might be thereby stirred to emulation. He agreed to this. Then I attacked him personally, and the Lord gave me great grace and boldness of speech. While thus engaged, his partner came in. He took down a Bible from the bookshelf, and read out from it. It seemed to me that a good impression was made upon them all, especially on Mr. John B., and in my ride back I had much to think about with thankfulness."

Would that we could have found a man well fitted to occupy this difficult outpost! The first choice fell upon the

eldest of the itinerant Bible readers at Cannanore—one Paul, formerly a Roman Catholic fisherman. He was not much of a scholar, yet had managed to earn a competency by teaching the servants of Christian gentlemen. Hebich took him himself to Anjerakandi to introduce him to his work there. On this occasion, both during the morning and at an adult class he held in the evening for catechizing, some of the better instructed persons from the planters' households came in to watch what was going on. Hebich writes—"They got quite as much to listen to as they were able to digest. It led to disputings and contradictions, but they came to acknowledge that I was right. The head clerk came to see me, and exclaimed—'If all this be true, how should our master live? Can he ever get to heaven as he is at present?'" On this I took him gently by the arm, and led him out, saying, 'Well, dear fellow, go home now, and remember you have to answer for yourself before God, and not for your master. He must answer for himself; that is no business of yours.' He looked ashamed, but slipped into the room again, while all his fellow-servants laughed at him. Afterwards, at table with the masters, I told them of what had happened, remarking that, with such sharp eyes upon them among those they employed, they ought to be very watchful among themselves. 'Yes,' said the youngest of the partners, 'it was indeed a sharp question!'

"I cannot help exclaiming again and again, How beautiful and thriving everything is here, if but God's word could gain an entrance! The two-storied residence, flanked by the warehouses, is on the banks of the river, by which all the produce is carried to Tellicherry. They spin silk, they sort the pepper, they prepare the cinnamon and a little coffee. The village of the slaves is on the hill, which is planted with cinnamon-bushes. These poor people are on the very lowest rung of the social ladder; yet caste exists here as I have

never seen it elsewhere. The charge of such a congregation weighs like a stone on the preacher's heart. The overseers of these slaves are for the most part Mapillas. They and the clerks and household servants live apart, where the slaves are never allowed to enter.

"I preached to the masters, and prayed with them. They must first become new creatures before anything else can be renewed here. At the close, Mr. John B. pressed my hand and thanked me warmly. I gave them some English books, and begged them to have divine service among themselves every Sunday. I parted from them with a thankful heart."

Though we must confess that the new catechist did not succeed in working any very great spiritual improvement among the people, yet there did seem to be some steps gained in advance. It was noted with thankfulness that it became now a usual thing for individuals to beg for baptism. On the 23rd of August Mr. Gundert baptized six adults; and though the great mass remained for long years very much the same, yet the work of God proved fruitful in individual souls. Hebich had no further intercourse with this place till eight years later.

On his way through Tellicherry he preached with much power to the English residents, and then passed on to Cannanore to complete his work there. He baptized five more adults there, and celebrated the Supper with a Church of forty-one members. He strongly urged the importance of the women being taught to read as well as the men, and tried to make a beginning, but was soon brought to a stand. He found the people so filthy, that he had to give most of the women a garment in which they might decently appear at divine service. An English friend supplied the necessary funds for this. The chapel, formerly mentioned, was also given to him for the use of the mission. It lies at no great distance from the European barracks. The chaplain added

the gift of a small school-house. It was arranged that, under the supervision of Mr. Gundert from Tellicherry, two catechists, who had been sent from Tinnivelli, were to have the care of the church and school; but they were very inefficient, and had ultimately to take to other employments.

All this had brought Hebich into close contact with the English, and with the Tamul people at Cannanore; but, with one special exception, he had gained no access to the indigenous Malayalas. The second rajah, at the neighbouring village of Cherikal, a learned man, void of practical wisdom, but who was ever seeking for some new thing, had picked up Canarese, and, glad of an opportunity of using it, he frequently visited the long-bearded missionary. Hebich devoted time and pains to this man; but at their last interview, and when Hebich fancied he had made some considerable impression, the poor fellow opened his heart to him, saying, "Sooth to say, I believe nothing of any invisible world" (though, by the way, he often saw spirits that terrified him not a little). "Buddha certainly hit the truth; heaven and earth came into being of themselves; all is illusion." Hebich showed him his watch, saying, "This also, no doubt, made itself." Yet he believed the man to be not only well inclined, but to be a sincere feeler after some better thing; and he was glad to think that he had had the opportunity to show him something of "the sweet root of Jesse."

This rajah remained friendly to the mission for many years. We shall meet with him again hereafter.

CHAPTER XIII.

THE FOUNDING OF THE STATION.

RETURNED to Mangalore, Hebich now felt his heart and interest drawn altogether to the southern district. The directors at Basle also thought that the work he had thus started at Cannanore should be vigorously followed up; thus, then, it came about, as we have previously stated, that he was directed to proceed thither and take charge of the Church there. This decision was made known to him on the 22nd of December. He thus expresses himself on the subject—"You have ordered me to Cannanore, to carry on the Lord's work there as the Spirit shall enable me. May He add His amen to this decision of yours. So far as my personal feelings go, I do not think you could have chosen better for me. Giving me thus a station where I shall be alone, you have removed a heavy burden from me. I commit it all to the Lord, who, in spite of so many failures and sins, has hitherto helped us, as a father, beyond our thoughts or prayers. I shall hasten to act up to your request as soon as possible." Thus, then, from the 20th of January, 1841, he belongs to Malabar.

We again let him speak for himself. "For these six years past the devil has never let me take a step unopposed. So here again I find myself in the midst of a fight; but I hold up my head, even though a little timidly." These are the

words with which he began his first report of his new station. The fight he alludes to was about the little chapel which had been given over to him. During his absence, the new chaplain, finding it conveniently near to the barracks, had appropriated it for a school-room for the soldiers' children. Hebich argued with him, and strove to convince him that "the Church" had nothing to fear from him. He looked about for a suitable dwelling-house for hire, but could find none at such a rent as he was willing to pay; all the houses being occupied by military men. The home committee had forbidden any building, for they thought that there had already been too much of it in the mission. He, however, himself felt quite certain of the advantage he should gain by living next to the chapel; and as the site had, as we have said, been on his former visit made over to him, friends advised him to build the small additional accommodation needed. The chaplain himself sketched the simple plan for it, the military authorities agreed to a small addition to the plot of ground, such as would afford room for a tolerable dwelling; and the pious Kirby, accustomed to this kind of thing, helped in the purchase of material. A low wall was therefore run round the enclosure, and a very simple mission-house added to the chapel.

But in certain quarters all this was watched with no friendly eyes. One evening, just before the missionary prayer-meeting, he received a letter recommending him to pause till his title to the land should be settled beyond dispute. He at once consulted his friends among the officers, who advised him to persevere vigorously. In these "troubulous times," as he called them, he wrote to friends at a distance to see what they thought best, and all those who had previously contributed to the building of the chapel approved of what he was doing. He goes on—"So much for my fight; the Lord knows all about it. As to my little house, it is charming, so that the

sweat of my brow is amply repaid. As I sit now writing, I can look out first upon the verandah, then a little garden, and I catch a peep of the beautiful sea beyond. There are two rooms, and two verandah-rooms besides at the flanks. May the Lord graciously bless it—His it is, and His it shall be!"

Presently a more difficult question came up. There were so many nominal Christians, Portuguese and Indo-Britons, "who need help, and whose influence on the people is not inconsiderable." He felt that his divine commission not only justified him, but made it incumbent upon him "to save whatever will allow itself to be saved out of all this population." Especially among the Portuguese did the Lord seem to open a door. On the other hand, it was maintained that only that church to which they nominally belonged had the right to care for the souls of the Indo-Britons. A protest was made against his holding a weekly service in English; because it was said that his hearers would be puzzled by doctrinal teaching in many points differing from what they heard elsewhere. Others complained that Hebich's English was so deficient that no good effect could be looked for from it.

But the more these matters were argued, and the more doubts were suggested, the clearer Hebich came to see his way. In April he writes—"I shall probably end by having an English service regularly. From the way in which X. has taken up this question, I fear our fellowship is at an end. But it is better that I should do what the Lord will approve; that is, seek every possible means of saving souls. I have got altogether too close to the chaplain." In May—"Once more in X.'s absence I preached to the English church. Captain B. wishes me to preach twice a week; but what a stir that would make?" In June—"Well, thank you for well-meant advice. As X. was so affrighted at the thought of my preaching in English, and as the distrust seemed to grow, I struck sail. I went to the chaplain, and said to him, that if he would but

let me go my course, and hold out to me a helpful hand, I would no longer preach to the soldiers at the chapel, till he should receive more grace! I am quite earnestly desirous of keeping on friendly terms with X., but know not whether I shall succeed. He made difficulties also about the Indo-Britons; but when I gave up the English preaching in the chapel, he said no more about them. The devil is bitter in his opposition; and I certainly cannot always boast of having the wisdom of the serpent. You are quite right to pray for me." On the 6th of July—"Dear X. and his wife were present at the missionary meeting in our chapel last evening. I was constrained to speak out. All went in the power of the Spirit; and now I am glad to say that everything is going on smoothly. What a blessed reality the communion of saints is!" In August—"A new question has been brought up. A short time ago I buried a child belonging to the Tamul congregation; after which I received the following note from the chaplain: 'I have felt uncertain for some time past whether, according to the custom of our Church, I should allow any one but myself to bury even a native in the burial-ground. In this instance, as the deceased was an Indo-British girl, it would clearly be a dereliction of duty in me not to undertake the office.' As the chaplain is thus so continually in my way on all hands, I find myself obliged to obtain a burial-ground for the exclusive use of our Mission. On many accounts I am disinclined from this step; but I must only consider what helps or what hinders the work. In the abstract, I care little who buries the dead, but the natives themselves attach importance to these externals; and there would be no slight dismay among them if they thought that only a stranger had the right to bury a member of my flock." On the 2nd of November—"I had to remove my evening English service to the chapel from D.'s house, from which the Roman Catholic priest turned me out."

It was not possible for Hebich to remain long in harmony with the then representative of the Anglican church at Cannanore. His views of Revelation did not tend to soften matters. He thus expresses himself; for to him nothing seemed more certain than that, according to the prophecies of that book, all, the elect alone excepted, would return to Romanism: "The beast of Revelation is exerting its might to heal its deadly wound. Everything inclines towards Rome. Oxford, the school of the rising generation of England's teachers, is infected. Pusey has already sent valiant warriors out into these regions of the heathen. It is awful! Beware, dear Inspector, of the English Church party, for things look very bad!" These opinions made it increasingly difficult for him to conform himself to strict Church forms; while, on the other hand, he was as violently opposed to re-baptism, &c. "That spirit," he says, "gives too much freedom to the flesh, and drives the people wild; it is very much akin, among the children of God, to the false freedom trumpeted forth to the world from France. I cannot help it; I meet them all in the name of Jesus." To what was known as Plymouthism he was particularly opposed, just because it held such a bewitching influence over the young officers. He writes—"All our Anglo-Indian brethren are drawn into the whirlpool of Plymouthism, as sure as they go home (i.e., to England). They then cease to feel any interest in mission-work, and take to preaching to one another." He held the office of the preacher in very high honour, and would yield none of its authority. About this time, when inviting a friend, who had visited him, from Tellicherry, to preach in his pulpit, he begged him to put on the gown. "The preaching sounds somewhat differently from one so attired, than from one in a white jacket."

He sought so to preach to the little Tamul church, as that it should grow both in inner power and in numbers. He had not often the privilege of baptizing any of the Malaya-

las; yet from that caste sprang a young Nayer youth named Krishna, of about eighteen years of age—afterwards his much-loved Timotheus. About this time he sent him over to Tellicherry for fuller instructions, and afterwards recalled him to act as his interpreter. Yet among the inmates of the poor-house were many Malayalas, to whom he constantly preached, and of whom some were baptized. Of that work, however, he records—"There is nothing there to please men." A Malayalim school, which was tried, soon filled with one hundred children, or more, and prepared the way for access to the people of the land.

A preaching-place was opened in the lines of the 36th Regiment: he preached the word there every evening, standing in the open air in front of the hut of some one or other of the church-members. The native Christians stood immediately around him, and beyond them a crowd gathered of hearers of all classes. Meetings were also held three times a week in the house of a friendly-disposed Portuguese family. One of them lent his spacious hall for this purpose, and acted as interpreter; some Indo-Britons and English also attended. "Thus I preach twice or even three times a day, besides conversing with individuals at home or abroad; so that, in point of fact, the preaching goes on from morning till well into the night; and as I put my whole soul into what I say, a conversation often causes me as much physical exertion as a regular sermon preached. Besides, I need some time for meditation, so that I have little enough inclination for letter-writing.

"As to the church, things go on often but sadly. They are much like so many children: one falls, another rises up; one is stiffnecked, and another bows his head;—yet, withal, the sweetness of the Son of God, full of grace and truth, manifests itself among us. All those whom I had formerly to exclude have returned repentant, except one who ran away.

"Most of them have been reclaimed from drunkenness, and the devil seeks to bring them again into the old mire. One couple are undecided. Just now, during the rains, it is only those most in earnest who come to the services; so that in all the rain I have to go round and visit the others. Thus I have no rest. It is not often that I can manage a connected sermon among them. Every now and then I have to help them more fully to understand me, by asking questions. Our little chapel is simple, but neat. The women sit on the left hand, on mats; they have their children, who now and then during service let me hear their little complaining voices. May their cries enter into the ears of their Heavenly Father! The men sit on benches on the right hand; farther back, the Indo-Britons. I stand immediately under the pulpit, behind a table covered with white cloth. Aaron on my right hand renders my Canarese preaching into Tamul; on my left hand is the schoolmaster, who leads the singing, as well as teaches. I only go into the pulpit when I preach in English.

"Another preaching-station is in the Bullock-lines, among the artillerymen. You must know that in this country the guns are drawn by bullocks. There is among the artillery-drivers a Unitarian, baptized at Hyderabad. First his wife came to see me, and then she sent her husband to me: I preached Christ to him, and then also went to see him at his own home. I found his hut too small to do anything in it, so at his suggestion I called upon a Roman Catholic. Greatly to my astonishment, this man heartily offered me his house for a preaching-place, inquiring, 'When will you begin?' 'Now, directly,' was my answer. And then, in full freedom, we made a little beginning with a few people who gathered there, mostly heathen or Roman Catholics, whom the devil tries to keep away. But work in the precious name of Jesus is never in vain. I baptized this Unitarian on the 18th of July.

"I have as yet no success among the Mapillas. They are Mahomedans, a bold and independent race. One of them visited me the other day, and I preached to him earnestly. But as I urged him to become a Christian he has since stayed away. All he wanted was to get some little employment to fill his belly.

"In this place I ought to be able to speak Malayalim, Tamul, and Portuguese, but I know nothing of any of the three. Yet the Lord gives me a tongue by means of others whom I educate, to answer my purpose. So we get on fairly enough, and shall improve. My time is so fully taken up with actual work that, with the best will to learn languages, I do not get beyond the desire. Besides, my head is already too old for it."

Hebich had been warned that his insufficient acquaintance with native languages would prove a temptation, by inclining him the more to devote himself to the English. He fought against this, striving to throw himself all the more into native work. Up to October he had not yet regularly visited among the English officers. One family only was drawn somewhat nearer to him, that of a "good-natured giant," a Captain Bell, who was fond of sitting smoking with the German, while the latter was seeking to bring truth to bear on him. He left the place presently, very ill, and went to Madras; where he died alone, but showing signs that he had not listened to Hebich quite in vain, greatly thereby rejoicing his widow, who was very much in advance of him spiritually.

We extract again from his reports. "Some of the brethren are stumbled at my being too precipitate in admitting to baptism. But I think that where a Church already exists, with its duly recognised pastor, it is by far the better extreme. For, first, it marks at once a distinct position, understood among the people. Secondly, baptism conveys something beneficial. Thirdly, the Holy Supper conveys something.

Fourthly, fellowship conveys something; and fifthly, it gives a stronger influence to the preached word. Those who ask for baptism must be influenced by some motive or other; if this be only flesh, it is soon seen; but if along with it there be any spiritual desire, however feeble, it should be strengthened while yet in its freshness. If the time is allowed to slip by, the man becomes careless again, halts between two opinions. A heathen still unbaptized must of necessity keep on friendly terms with his caste; that is, with the devil, or otherwise he will be put out of caste, and have just that to suffer which a Christian is called upon to go through, but without the means of grace. As a natural consequence he falls back. It is true that we may make mistakes either way, but I have myself no doubt as to which is most in accordance with the mind of the Spirit of God. When I see the bitter hatred of the heathen to Christianity, how can I think otherwise than that those who ask for baptism, weak though they may be, are the elect of God out of this people." [On this Mr. Mögling remarks that what is lacking in India is the possibility of intimate fellowship between the missionary and the baptized. If only that could be secured you might safely baptize by dozens or by hundreds.]

"I also feel that in dealing with such a people, mostly Tamul vagabonds, often very indigent, and coming out of such utter degradation that they are hardly worthy of the name of men, I must have recourse to the use of temporal help if I am to obtain any influence at all over them. The Lord has laid this necessity very much upon my heart. I preach to them in the name of Jesus the forgiveness of sins, and when they let me see all their misery, guilt, and deep necessities, I cannot shut up my bowels of compassion against them. I mentioned this sore trouble to my dear friend ^{friend} Captain Bell, who helped me with two hundred and twenty-five rupees for this object. I have therefore not credited this

sum to the general mission accounts. To some I make presents of clothes, or give them the means of living while they are under instruction. Sometimes I grant loans to those whom I believe to be in great distress. Naturally these loans are only repaid slowly, and by very small instalments. For instance, I have a very promising youth with me now who, I believe, will yet shine as a bright light. I ransomed him for five rupees, and had I not done so he must have gone away. Of course, many may find fault with such doings, but we have to accustom ourselves to blame when necessity leads us. It is one thing to have opinions about these things, and quite a different thing to find ourselves actually carrying out the work. But pray for me that I may be light in the Lord, and not myself in darkness. The enemies to be overcome are mighty, the resurrection power of Christ alone is equal to meet them. The Master himself exclaims, 'And how am I straitened! (in the German, 'sad'). So pray ye for us all, that our more feeble faith may not fail.'"

At this time occurred the first of a series of partings from little bands of believers gathered by his ministry, which later became almost yearly events. They were occasioned by regiments leaving Cannanore after being stationed there for some years.

In November, 1841, the 36th regiment was ordered to China. This at once took away from the little Church, never to return, twenty adults and ten children. Some of them kept up a correspondence with their former pastor as long as they lived. One of them went away indebted in a small amount to Mr. Hebich. After the loan had been well nigh forgotten by the lender, it was repaid with interest. At first, as was to be expected from such mere babes, hardly established in the faith, complaining that now they had no one to whom they could go as to a parent with all their difficulties and troubles,—they lacked everything. Cholera attacked

them on the march. This taught them to pray earnestly. Just on their arrival at Vellore a drummer's wife who had been baptized by Hebich, died of the disease; but she was full of peace. This news caused much joy, but it was soon damped by learning that only two days after, the drummer married a handsome Roman Catholic girl, for whose sake he joined the Roman Catholics. In due time they arrived at Madras, where such of the women as only knew Tamul, at first sought timidly to join the Vepery Church, but they were harshly repelled by the "Malabar-caste Christians." They were not a little astonished at thus finding out that there existed Evangelical Christians who still held on to their *caste* as to something sacred. Finding no room there, they next turned to the London Missionary Society, where they were welcomed with love. Mr. Leitch, the missionary there at that time, wrote, in November, 1843, that all the time during which he had held pastoral charge of the dear Christians in that regiment, they had much rejoiced his heart, and that God had, in various ways, magnified his grace among them. After a while they had to move on further, to Vizianagram. We cannot follow out the history of these little Churches, formed in regiments leaving Cannanore. This is given as an example; and that we may understand the lively interest with which Hebich's heart followed them from place to place. Wherever they might go, he followed them with his prayers and with his letters.

CHAPTER XIV.

EXTENSION OF THE WORK.

WITH the new year, 1842, Hebich adopted a new plan of street preaching. He would go with his assistants regularly through every street and bazaar, spending about half an hour at selected spots, heralding the Gospel. He and his catechists first strengthened themselves at home for this work by song and prayer. Every morning was thus employed, and occasionally also some of the afternoon-hours, till everywhere the invitation into the kingdom of God had sounded forth. "The people have seemed as attentive as one could wish, though the enemy has also shown himself." Hebich on these occasions would never allow himself to be entangled in discussions, but always invited objectors to visit him at his own house, where he would be ready to listen to all they might have to say. His present object was that every inhabitant of Cannanore might have the opportunity of hearing that main point of the Gospel,—the invitation into the kingdom by repentance and faith.

The very first of these bazaar-preachings led to a Tier visiting the preacher at the Mission-house. The word of God then declared to him, came home with such power that he determined to remain for further instruction. After a day or two his wife came with her children to carry him away.

She very contemptuously refused the invitation to become herself a disciple of Jesus. She came over and over again, or sent messages to her husband. One day a message came that two of his children were dangerously ill. This was too much for the man, he went and did not return. A catechist who went to see him brought word that he himself was willing enough to come back, but his fellow-caste people would not let him. He was their barber, and they maintained that they had a right to his services. So Hebich himself had to go and see about it. Accordingly, quite early on a Sunday morning, he went to the village, and found the man sleeping outside the hut with his little boys by his side. Hebich awoke him. "Have you a mind to follow me?" "Yes." "Then come along at once." While he was getting ready his uncle came by and at once tried to detain him by force. Then there was the wife, silent indeed, but with such anguish in her look that the poor fellow's feet well nigh refused their office. She went and called some neighbours to her help. Then there was a sudden rush made, and the barber's wife caught him in her arms and held him tight. Still, when Hebich asked him whether he wished to come to the Mission-house he answered very decidedly yes. But he could not get free. Hebich thought it better not to augment the anger of the people. The crowd pulled the man back to his house, and the missionary left amid the derisive taunts of the people. However, the barber was so persistent in his declaration that he would become a disciple of Jesus, and that they could not hinder him, that after a few days the opposition wore itself out, and he succeeded in making his way to the Mission-house. He was baptized, along with fourteen other adults, on the 3rd of April, taking the name of Jude. He was a quiet man, who continued to adorn the doctrine of Christ by a consistent walk. He never succeeded in winning over more than one of his relations; neither his wife nor his children ever followed him in the faith.

In the course of these afternoon street-preachings, Hebich visited the fishing-village of Tai, which appeared to him a promising corner of Cannanore. Men and women, old and young, all gathered round "*the Padre*," and listened eagerly. The people stood in constant dread of the Mapilla princess, on whose land their huts were built. Hebich thought it would be worth his while to gain such a footing there as would counteract her influence. With much difficulty he succeeded in obtaining a small house from a Portuguese. He thought of establishing in it his Catechist Timotheus, and another Christian family, that they might influence the fishermen around. But he found that just in proportion as he drew nearer to these people, who had seemed so promising, they drew back. He describes them as "a thoughtless, cheerful lot, much under the power of drink, and fond of noisy merry-makings. They do not live in separate, substantial homesteads, like the rest of the Hindus around, but crowded together in wretched little mat-huts—or, indeed, one might rather say, in the open street and on the strand. Always carrying on their occupations in crowds, they are utterly incapable of mental abstraction. Many of them were at first attracted by Christianity, and while the excitement lasted several of them were baptized. But very few of them remained faithful."

He also found plenty of work among the European soldiery, and that without seeking it. Poor fellows, weary of the service of sin, came in ever-increasing numbers to the chapel, which was so invitingly near to their barracks. It stood open the whole day, and within its walls any one could be sure of finding a quiet nook for reading or for reflection. Sometimes little companies of them would gather there for mutual edification. Many came at first to the services out of sheer curiosity and idleness, and indulged in a good laugh at the strange pronunciation and unusual manner of the

preacher. But yet many also found an attraction in him—found that they could learn from him, and be interested in him. A Scotch woman, a soldier's wife, after hearing him for the first time, declared that she had never understood any minister so well as this German since she had left Scotland. Men hitherto known only as drunkards and debauchees were converted, and became changed characters ; and soon Hebich's name was in all mouths. For some time no one was so much spoken about in the barracks (either favourably or unfavourably) as he ; and it was often reported that the General was about to turn him out of the cantonment.

In June, the church-authorities having declared that the burial-ground was becoming so crowded that no further leave could be granted for the interment of any other than Europeans there, Hebich applied both to the General and to the Government for a suitable spot. A favourable answer was returned, and a plot of ground assigned to him for the purpose ; but when Hebich inaugurated it by the first burial, the natives objected that it was too near their Temple. Fresh requests and petitions had to be made out, and a whole year was spent in anxiety about this matter. At length, however, a permanent burial-ground was obtained, and Hebich at once walled it in. The General ever heard more and more of this active, untiring preacher, and was able to help him and his flock over many difficulties.

Intercourse among the English officers became more frequent. As accountant to the Mission in general, Hebich had frequently matters of business about remittances, exchange, etc., with the paymasters. He never let pass such an opportunity without putting in a word for his Master. Sometimes it was only by the way, almost in a jesting manner, sometimes with more earnestness. The young officers discussed him over their wine at the mess-tables, and opinions were very various. Some thought him a dangerous enth-

siast; others an honest man, harmless, but a monomaniac. Others again declared that he was as cunning as any Jew. "We shall see, one fine morning he will make up a good heavy purse, and be off home. On my word, he made £600 last month; that does not look like honesty!" etc., etc. There lacked not those who, though fighting shy of him themselves, acknowledged that his constant hard work marked him out as a man out of the ordinary run. It has happened that a young officer, after his conversion, has narrated from his diary some of the many bazaar-stories, and barrack-jokes, that used to pass current at the mess-tables; all bearing upon the name of "*the man with the beard*;" and he would laugh in comparing his present with his former thoughts about *Hebick*.

How many of the stories brought to us by travellers who have been in India, or in Africa, and told us about mission-work, as though they had seen it all with their own eyes, are just as untrustworthy. A little inquiry will generally bring out that these critics have never visited a mission school, nor seen the inside of a mission-house; the whole cause was too distasteful to them. All the easier is it to them to speak ill of the work.

During all this time of arduous, and often painful work, the life of prayer became to Hebich as a second nature. He never went forth without first kneeling down and asking God to protect and bless him, and to prosper the work he had in hand. He was always loth to undertake any work on the spur of the moment, and in his own way, lest, as he said, "the ass's ears of the old Adam" should peep out. No business could be either so pressing, or so much a matter of course, that he would not first take time to ask God to work with him in it. Particularly when the matter had to do with work for souls; for then nothing was to be done without His help. Then he was accustomed to bring the special need of

each soul in intercession before God, and continually urged the same practice upon his brethren.

Child-like as he was in prayer, however, he was manly enough in action. Never for a moment did he doubt that he had the thing he had asked for in the prayer he had just offered. He laid hold of the promises in a way that often surprised more cautious Christians. He also added fasting to prayer.

The English soldiers once asked him to preside at their anniversary temperance meeting. He thought this marked out his duty, to forego himself the use of beer and wine. It must be remembered that he often had to do with drunkards; and he found that in their case total abstinence was the only way to keep them from backsliding. He also strongly recommended his "children," whether officers or privates, not to hesitate about giving the only example that could be easily understood in this matter. He kept to this rule so long as he remained in India, and found the advantage of it.

In May, 1842, Hebich writes—"The chaplain has been absent now for fully four weeks, so that I had to preach to the English on Sunday evenings. High and low came, many only out of curiosity; but thus they have the chance of hearing a word that may take hold of them." Every Sunday morning now, from eleven till one o'clock, he preached to the natives; in the evening, from half-past six to eight, to a considerable English congregation, consisting of officers, soldiers, Indo-Britons, and Portuguese. On Monday evenings there was a missionary meeting. Tuesday and Friday again English service; Thursday and Saturday, Tamul and Portuguese preaching. The candidates for baptism had daily two hours instruction. "Thus am I bound, like a watch-dog; but, thank God, His word is not bound!"

In September the chaplain found himself obliged to take six months' leave, and this still further enlarged the sphere

of Hebich's work. He always threw himself into all this work, not only with gladness, but with the fullest energy. So far as in him lay he was ready to give spiritual advice to any one desirous of asking him. But many good Anglicans shook their heads, and thought that Hebich had contributed not a little to the illness of the chaplain, by his unwise mode of acting. At last he gave up the use of the English prayer-book in his chapel-services, and says that now he felt himself "free as never before." It was a fine thing now for white and black to partake together of the Lord's Supper: it brought the people into more freedom, they became less bound by conventional forms. He writes—"Christ Jesus alone, He the only object. Amen! All my time is taken up with the Lord's work. I see no one, visit no one, but preach three times a week to the English, and then as many as like, have an opportunity of seeing and hearing me. So I gain time, which I so much need."

But meanwhile, work did not stand still among the Tamul and other followers of the regiments. Besides drunkenness among these people, nothing gave him more trouble than the immoral, irregular connections existing among them. Of course the heathen were the worst in this respect, but even nominal Christians were not free from this blot. He spared neither time nor trouble to correct these disorders. In some exceptional cases he even resolved upon questionable steps, which might well have involved him in legal proceedings. For instance, in the case of the divorce of a woman from her former husband, who was, and for years had been, in prison, and his marrying her to the man who was the father of her children. His rule was, even in the most doubtful cases, always to make up his mind, and to act. Naturally he had to be very watchful in dealing with such a cunning, artful race.

The missionary G. Weigle, visited the mission-stations in

Malabar about this time. He thus records his impressions—
“I passed a very happy time in the South. Hebich’s style of working is powerful, but very peculiar. He has a fine field. I preached in Canarese to a very attentive Tamul congregation. The two languages are so nearly identical in construction, that a catechist was able to interpret very fluently as I spoke. Then also, for the first time in my life, I had the pleasure of preaching to an assembly of Portuguese. It was in a private house, the master of which (who is a respected official), turned my English into the melodious periods of a tongue, which, alas! so seldom serves as a vehicle of God’s truth. Then I had the privilege of making acquaintance of English Christian friends. These also are attached, as a Church, to dear Hebich. The fine old fellow has at least one meeting every day, and preaches, or something of the kind, besides his other work with Catechumeni, schools, bazaar-preaching, etc.

This was in September, 1842. The Portuguese gathering, however, gradually broke up. The Catholic priest worked incessantly to undermine it; but the chief cause was dissensions among themselves. They gave Hebich quite a new experience of the corruption and party spirit existing among these Roman Catholics in India. Within a year after Weigle’s visit, all influence gained among the Portuguese was at an end.

CHAPTER XV.

HIS ATTITUDE TOWARDS HIS FELLOW-WORKERS.

IN May, 1842, the mission was extended to Calicut, a step in which Hebich was much interested. Mr. Fritz, hitherto stationed at Tellicherry, was the missionary chosen to occupy the chief town of the province. With very energetic co-operation from Hebich, he soon succeeded in obtaining a site well adapted for the mission-premises. Mr. H. V. Conolly was at that time Collector of Malabar; he proved a warm friend of the undertaking, which he supported with all his great influence. He had already been in correspondence with the mission, in the interests of a race called Nairadis—a small tribe, scarcely above the brutes in the scale of civilization. Mr. Conolly felt that the British government was bound to attempt the redemption of these poor savages from their degradation; as, however, he failed in getting the duty recognized and acted upon, he made it his own care, but did not live to see the result of his endeavours.

At the very starting of the Calicut Mission, the missionary had the joy of witnessing the conversion of a member of the proud Nayer caste. The man was under sentence of death for murder; he eagerly drank in every word of the Gospel, and at his execution he confessed his entire trust in Jesus. In the Tellicherry station Mr. Fritz's place was supplied by

^{Irishman} Charles Irion. This missionary often humorously told the tale of his first interview with Hebich. Hearing of the arrival of a new fellow-soldier of the Cross in this heathen land, the old warrior seized his first leisure moment to ride over from Cannanore to greet him; it was in February, 1842. He took the new comer for a walk, explaining the sundry strange things which they fell in with by their way. Finally they sat down in an old ruined battery on the solitary hill of Nettur, a relic of the last siege of Tellicherry, and there the whole conversation was limited to the endeavour to get Mr. Irion to acknowledge that he knew absolutely nothing. He was not at all inclined to make the admission. Hebich fancied that so many strange sights all around him must quite overcome him. How hard the task in this heathen land to keep even our own heads clear, and our feet steady! But the task before them was yet greater, to attack the devil in his own strongholds, and to deliver the prey from him. "Do you not find that all you have hitherto learnt is simply useless? Surely you must feel that you have now to begin at the very threshold of all really useful knowledge?" But he did not succeed, though Mr. Irion used to say that, as years went on, he often was made to wish that some of the younger missionaries had come out to India with that sense of *ignorance* which Hebich had sought for in him.

Visits were now frequently interchanged between Tellicherry and Cannanore. When Hebich felt some burden heavy upon him he would often ride over, sometimes even in the night, to talk matters over. More frequently he sent over boys and girls who had come under his influence, for the advantage of the Tellicherry educational establishments. At first he had not been careful to add schools or any means for regular education to his own station. Then he looked to the Tellicherry schools to furnish brides for his young men. Cannanore had the advantage of being a more stirring place.

The Tellicherry missionaries found refreshment from their more monotonous work in visits to the lively military station, and intercourse with the newly-converted officers or soldiers.

In May, 1842, Hebich writes: "On all hands the load presses heavily upon me. You well know what it is to feel oppressed. The matter of my house has been settled by the General, and so is for the present all right; but who believes it? But enough of these Hottentot stories. I am just now anxious about gaining a footing in the fishing-village of Tai. I have bought a house, but there is no getting all the sellers together to settle the matter. Add to this that my Bapu (a servant of whom we shall hear again) is sick. Otherwise everything is beyond our prayers or wishes; to God be the praise! The Lord works wonders. He is ever Jesus the Lord. I am sorry that I have been so long unable to write. You must put all the blame upon the heavy burden I have to bear. My heart and my prayers are with you in all things. So He but live in us, we can joyfully bear the weight of every burden from without. But this is a hot climate; the heart is soon parched if the Lord do not cause His fountain to flow. May He bless your association, and refresh your spirits with His own self, giving you withal a loyal mind."

The Committee was just at this time considering the plan of lightening the burden which he felt so heavily by sending him an assistant. But at the bare mention he was not a little affrighted. "Ah!" he exclaimed, "how we rejoiced at the arrival of new brethren in 1836, and how sadly it all turned out; burnt children dread the fire!" He therefore wrote in the following terms, in order to avert the promised help, "Continue to pray for me in this hot work. So long as the Lord gives me health I am very glad to carry it on with the help of the native assistants He raises up for me. I have reason to believe that He will yet raise up such for me more abundantly. Take comfort in this, and think no more of me in

this matter, but think rather of the places that are calling aloud to you for evangelists. I wish you might occupy Vingorla or Mercara." When he communicated all this to Mögling he was advised to express his meaning more clearly. Mögling wrote to him, "You might find advantage in a brother who should be ready to serve in the very humblest capacity, not as standing on an eminence. But if you want to be understood at Basle you must speak plainly, or they will miss your drift, and send you some little fellow such as some of those you have already had to deal with." Hebich made the mistake of letting the matter remain unsettled.

In November Mögling paid him a visit, and asked him to join them in Mangalore in celebrating the arrival of eight *brethren* ⁴ sisters, the largest party that had yet been sent out from Basle. The occasion was one for which he had to make up his mind once more to visit his old station. The expected party landed safely at Mangalore on Sunday morning, the 27th of November. They were welcomed by the boys of the Institute singing German melodies; they had then the choice of attending the Tulu service or the English. This latter Hebich undertook, and he preached also in Canarese in the afternoon, between whiles throwing in some German that his country folk might also have some benefit. The English and native Churches united for the Lord's supper. Many of the new comers wept for joy. Hebich, writing to the Home Committee of this occurrence, exclaims, "Beloved fathers and brethren, what would I not give if you could be with us in enjoying such a sight! But eight years ago all was dead, now behold a little company of believers rejoicing in the Lord Jesus. This is His doing, to Him be the glory and the worship, for ever and ever."

The next day he united his friend Greiner to the bride who had just come out from Europe for him. They then, all in that house on the Balmatha hill, sat down, a happy party, to

a social meal, some bottles of wine from the dear old Fatherland even appearing on the table. There were toasts and speeches, and perhaps a little danger of some of the party being carried rather too far in the excitement of the moment, when Hebich, standing up and seeming half sorry to disturb them, said, "But listen, dear friends, are we not a set of thoughtless louts?" then proceeding so as to lead the joy into a more serious channel. Presently the party had to break up, Hebich starting to travel all night on his return journey to Cannanore.

He was presently followed there by the simple-hearted Swiss, J. Huber, who had been appointed to be his fellow-worker. He arrived one evening, just as the Church was gathering together, and was thus able at once to commend himself to their sympathy and prayers. Two other brethren, F. and Christian Müller, had at the same time newly joined the Tellicherry station. Hebich thought it well that Huber should go over and join them in their preliminary studies of the language. He then utters, almost with a sigh, the words, "Oh! may the Lord make him to be fully in earnest! may he learn to carry on God's work in the fear of the Lord, in this world, so full of disorder. Amen. The work here is no slight matter, and is ill suited to a novice. In this land, where the devil has much power, things are different to what they are at home."

Hebich would have much preferred the assistance of a subordinate to that of one standing on the same level with himself as a fellow-labourer. He did not find even the elder catechists as submissive as he wished them to be, and consequently not as useful to himself as younger men. He wound up the year with the holy Lord's Supper, on the night of the 31st of December, on which occasion he had one hundred communicants. He then closes his narrative of the year's experiences in these terms:—

"In June and July I was severely tried, for some went back to the service of the devil. This bowed me very low ; but such things must be. I am now comforted ; and since then have had at least thirty souls under instruction. I was able to baptize but nine of these, for most of them went off to the right hand, or to the left. The Wednesday evening service has now taken the form of a prayer-meeting, at which I call upon one or another to lead in prayer. These prayers, offered up in all simplicity, have strengthened my own heart and faith. But during those sad months the Lord especially sustained me by the ministry of one of my boys, who was greatly stirred up. This lad, named John, has given himself up entirely to the Lord's work. May He preserve him to His own glory, and to eternal life. Amen !"

This refers to one of three brothers, John, Joseph, and David Jacobi, sons of a Tamul servant in the employ of a pious medical officer. Hebich used to call them his "pet boys." John had been to England, and was to be brought up to the medical profession. Joseph was at that time preparing for service in the English Church. This last was the only one of the three who survived. In 1868, when he was a deacon, at Kodakal, he wrote an interesting account of Hebich's mode of dealing with such youth, in order to fit them for the self-denying work of the Kingdom. He followed them unwaveringly till he had conquered them. At first he held them in with a tight hand, setting them even to the humblest tasks, such as watering his garden ; but always took them with him to the street-preaching, to visit the sick and dying, or to any such work. He was permitted to see wonders of grace wrought in them, so that they counted it all joy to suffer reproach for the name of Jesus.

Hebich used to declare, "With the Hindu, whatever at all tends to lift up, makes even those with the best endowments barren and unfruitful. What we want in our assistants is a

manly character, the fear of God, and zeal for His service. And indeed in the European the same qualities mark the true missionary. Thus it was the Lord at first chose fishermen ; afterwards He called a Paul, and used an Apollos. In these missions to the heathen, the herald must be fitted for his work in the might of the Lord, starting with the fisherman's poverty of spirit. Thus the Lord will carry out His own work."

We can understand from this what kind of an assistant in his work he wished for ; but when one was sent him from Europe, it went against him to speak out so plainly to him. He says, "I was doubtful how to make brother Huber understand that I did not want any help in the Cannanore station ; and felt I must take time to do so." Huber, in the meanwhile, without any misgivings, was diligently studying the language with his friends at Tellicherry, longing for the day when he might begin his labours in the station assigned to him. Hebich paid him a visit, and tried to make him perceive how impossible it was for a second person to work in so peculiarly constituted a church ; it could only make confusion. "I answered him," says Huber, "that I had no wish to interfere in this work ; I could find an ample field in looking after the schools, and preaching in the neighbourhood. He met me here also, by saying that there were no villages in the neighbourhood, but only scattered homesteads. I wondered at his saying this, but did not allow it to interfere with my intentions. So on the 8th of March, 1843, I returned to Cannanore, and, while continuing my studies, began to visit the schools, speaking to the boys of the wondrous works of God. But in April Hebich told me, in a quite fraternal spirit, but plainly and positively, that he had never asked for an assistant, and could make no use of one."

Hebich now set himself to convince the Home Committee not only that he and his native helpers were quite enough

for so peculiarly-constituted a station, but that he could even extend his line of work—was he not even doing so at this moment in the direction of the fishing village of Tai? In so confined a field a second missionary would find it hard to work by his side. For his part, he was now so bound in spirit to these dear souls, that he could no longer undertake distant journeys. Should he die at his post, one of the elder brethren should take his place. A novice would never get on in work among the mob in this place. “Now all goes on well here, according to the mind of the Spirit; it is not those who are whole who come to seek me out, but the miserable, the lost, the outcast. Means being so limited, and so many places needing to be taken up by the mission, Cannanore should never be occupied by two missionaries.”

As may be supposed, the Home Committee was hard to persuade by such reasonings. It was patent enough that he had never seriously attempted to introduce his colleague to the work; and that the remembrance of past experience, still rankling at his heart, had been the real cause of all he had expressed. The Committee, however, contented itself with the assertion, in reply, of its undoubted right to occupy each of the mission-stations as to it might appear advisable. However, he was left to work on alone for six more years. His action in this matter caused no little discord in the missionary body; but Hebach bore it all very resignedly. “God knows,” he writes, “that it is true I have no need of an assistant in my work. He also knows that I certainly did not wish to hurt brother Huber. The whole matter is a burden to both of us—perhaps heavier to me than to him.” In August, 1843, Huber was removed to another station. Mr. Mögling wrote on this subject to Hebach: “You have a failing; you do not know how to come out of yourself, and to put yourself in the place—to enter into the feelings—of other brethren. The cause of all your trouble is that you cannot bring your-

self, even for a moment, to think and feel as they do. You have too much of the hardness of *the man*, not enough of the gentleness of *the woman*. You have great gifts for being a leader, but whenever you have to stand as an equal among your peers, you fail altogether."

However, the changes and chances of the mission-life soon afforded opportunities for the manifestation of that love to the brethren which was really in his heart. If any one of them, at all within his reach, was called upon to pass through any furnace of affliction, he was soon at his side, comforting, helping, sympathizing, till the victory was won. Once a young soldier of the cross, giving way to despondency, was nearly driven from the field. Hebich was ready with the exhortation, "You look upon things just as though the Lord Jesus were dead again! but He is risen from the dead. Why only yesterday" [N.B. This occurred on an Easter Monday.] "I was able to declare it!" And then he goes on with words calculated to encourage the most timid.

Once again: One of the missionary band had shown so much insubordination, that the resolution had been come to to dismiss him. Hebich obtained a penitent letter from the transgressor, which he sent home, backed by a petition from himself, beginning with these words—"I have read the enclosed, and I cannot resist the impression it produces of being the expression of true penitence and contrition. I feel myself constrained to bow myself down to the very dust before you in your committee-meeting, and to beg that our beloved N. may be forgiven and received back to favour. I do this in the name of Jesus, crucified for our sins, and in whose service you are. Ah! could you but believe me, I myself feel much more deserving of being dismissed; so you may judge how unworthy I esteem myself to intercede with you for another. . . . You may be quite sure that he will work in future far more faithfully than he did before he thus failed.

And since the angels in heaven so greatly rejoice over one sinner that repenteth, can we do better than rejoice with them? When there is joy in heaven, there can be no ban, no curse, but only blessing. Were it not so, dear sirs, your mission would long ago have ceased to exist. I do but magnify the grace and the mercy of the Lord. Amen. If I have hitherto been making requests on behalf of others, I now also beg your favour to myself, such a poor sinner as I am : but I am washed, I am sanctified, I am justified in the name of the Lord Jesus, and by the Spirit of our God. To Him be the glory, for ever. Amen."

His intercession was not written in vain. It may be conceived how such instances of love unfeigned knit the hearts of the brethren to him ; and what influence they lent to his admonitions as senior member of the Mission. In any discouragement, each one could feel so sure that, however much reproach might have been deserved, he would abstain from it, or from disagreeable reminders of former warnings given. There are occasions when even many true friends cannot quite resist the malicious pleasure of saying, "Did I not tell you so?"—but even on such occasions each felt that he might confidently unburden himself to Hebich.

On the other hand, none was more ready to rejoice with those that rejoice. In September, 1844, a peculiar opening for usefulness on the coast south of Mahé was occasioned by the baptism of one Paul Chandran (now a Deacon). Hebich rode over to Tellicherry one afternoon to congratulate the brethren on this event ; but he found the house empty, they had all gone to Chombala to visit the neophyte, and to prepare his family also for baptism. He at once made up his mind also to visit these people who had so lately joined themselves to the Mission. To be sure it was now night, and he could not procure a horse. No matter, lantern in hand he walked the nine miles to Chombala. He reached

the cottage just as a fierce storm was bursting. There was no more thought of sleep ; first all the dear family must be introduced to him ; and then there was so much to talk about ! Presently the roof began to leak so badly that they had to shift their position more than once. But the night seemed very short. His continual song of praise, varied in every possible way, was, "How glorious it is with our King !" and each heart responded in joyful thanksgiving. The earliest streak of dawning day found him fresher than any one else of the company, as he started homewards for another hard day's work.

CHAPTER XVI.

ESTABLISHMENT OF OUT-STATIONS.

HEBICH had now entered upon the tenth year of his work, and though in sound health, he yet found that each day's labour left him more and more exhausted. Gradually he wrote less and less, and, to quote his own words, "confined himself as much as might be to what was absolutely necessary. Besides, in this land everything is so uncertain, that often, with the most honest desire to report only trustworthy facts, I find all changed by the time my report has gone to Europe. And wait but a little, all is forgotten, because something else new and remarkable has turned up. But my strength is for lively preaching. Pray bear with me and sympathise with me in this. . . ."

He no longer entered into detail about his trials. One of these trials was caused to him by his old Catechist Paul. In December 1843, this man left Anjerakandi without leave or warning; returned to Cannanore, and setting himself up as a Missionary in connection with the Anglican Church, sought to draw away some of the Tamul Christians, who, though still desirous of having Divine service, refused to submit to the strict discipline which Hebich imposed on them. But in the end this turned out rather to the advantage of the Mission; for Hebich, who was now gaining more and more in-

fluence among the indigenous population of the district, was glad to devote less of his time to the unsatisfactory and unruly Tamul people. The result was that by degrees the Tamul services entirely ceased, and were replaced by Malayalim services,—a Church being gathered from that people.

It was not till the beginning of 1843 that Hebich succeeded in securing a small house in the fishing-village of Tai. He settled Timothy there, "his first-born from among the boys." Henceforth he was accustomed to spend every Saturday there; and he often preached from the evening to well into the night. The village youth were very glad to take advantage of the school. But though the adults were friendly enough in manner, they kept obstinately to their old habits of drinking toddy (Palm-wine) and smoking hemp. Their only religion was Devil-worship. But in their pride they liked to draw over it the veil of a kind of pseudo-philosophy. There was but one great first cause, they said, Parabrahm; and sin committed in the flesh could not reach the spirit to defile it. But whenever there was an epidemic of cholera it was sure to rage, especially in the reeking filthy huts of this fishing-village, and then they all trembled. In the monsoon of 1843, the village Devil-priest had ventured to prophesy that cholera would not visit them that year. Another man, however, stood up in opposition to him, declaring that he himself was the spirit of cholera. He put the people into a great fright, and raised a rich harvest from their gifts, promising them in return, as he took himself off to other villages, to keep them free from the plague for eight months. But lo! the disease broke out almost immediately. The impostor returned to find two of his relatives taken with it, and though he declared they would recover, they both died the same day. He was, however, not to be abashed; he declared this was not *his* cholera, but a plague sent by

some one else ! In spite of all their sacrificings many died ; but the medicine which Hebich distributed, accompanied by words of comfort, of warning, and of exhortation, produced a good effect. One family at least was drawn towards him.

"A fine fellow from among them," writes Hebich, on the 22nd of February, 1844, "the village barber, named Kuttan, stands by us. Surely, in time, God's grace will enable him to witness a good confession." It was, however, not till the time of his death that the hope thus expressed was realized. The first-fruits of Tai was the village schoolmaster. He was baptized on the 3rd of November 1844, along with his family. Hebich writes, "my fine fellow was also to have been baptized at the same time ; but alas, his wife and children have as yet prevailed. He is ashamed, now, to look me in the face. But I hope that he will yet come forth, when the right time comes. [N.B. The time did come, in 1868]. His mother has a mind to be soon baptized." The conversion of the schoolmaster broke up the school, and caused bitter opposition. Alas ! this schoolmaster did not stand fast in the truth ; but the hope expressed about Kuttan's mother was gloriously fulfilled.

Towards the close of 1843, a small, intelligent-looking Malayalim man came to Hebich. He gave his name as Constantine, the son of a former Rajah of Cochin, stating that he had been baptized by the Missionary Ridsdale, at Cochin, in 1835. After his baptism he had studied for three years in Madras. Afterwards a Syrian friend (later well-known as Bishop Athanasius), induced him to start with him on a journey to Jerusalem. Constantine, however, got no further than to Belgaum, where he served for three years as a catechist. From this employment he was dismissed, having fallen into sin ; but when sent away he was especially recom-

mended, should he ever visit the Western Coast, not to fail to find out Hebich.

He was cordially welcomed, but at once tested as to whether he would endure humbling. Hebich from the first refused to know him by what he called "the fatally royal name of Constantine," calling him simply Jacob. He writes, "it is unfortunate that so often a great fuss is made about the conversion of people of such high caste; the poor fellows cannot stand it; their heads get turned; and then they have to pass through a time of bitter penitence." He frequently made somewhat similar remarks. For instance, when he once again visited Mangalore to see Mögling who was in indifferent health. He came there to see the happy results of the work and to rejoice with his brother worker. He writes of what he saw, "We have actually caught four Brahmans in the net. Even that caste has not been proof against God's word, though used by such poor instruments as we are. But we must not make too much of this, lest it turn out a misfortune after all. God is no respecter of persons." He thought it a mistake to send young natives to Europe for education, and protested vigorously against its being done. Mögling, on the other hand, while acknowledging the danger, thought it better for them to go through the trial, as being more valuable to them than any amount of study.

ah To return to Jacob Ramavarma. Hebich soon found that he had in him "the most simple-minded and best qualified of his assistants." He employed him first in the instruction of his "pet boys," who thus learned to speak very beautiful Malayalim. It then occurred to him that there would be great advantage in sending him to work among his own countrymen. For this purpose he built a small house near the weaving village of Cherikal; and having first, on the 11th of February, 1844, married him to a very simple-hearted Tamul maiden, he established him there, in the near neigh-

bourhood of the family of the former local princes, and of their numerous Brahman hangers-on. He says on this occasion—

“The people thereabouts are still superstitious, and we shall have trouble from the evil influence of the Rajah’s household. But the gospel must be preached to all, and the only way effectually to do that is by getting among the people. I therefore hope in the Lord that the experiment will be successful. I can ride out there in about twenty minutes; while to reach Tai takes me only ten. So everything in that way is very convenient. Juda, being quiet and gentle, is a very suitable associate for Jacob. Of course, in order to the neighbourhood being properly visited and cared for, I have to go out there myself. Meanwhile this building keeps me occupied. May the Lord’s blessing be upon it all! I write about things not perhaps quite to the purpose; but so it happens when one takes up the pen.”

Hebich dedicated the building, as it was his custom to do, on the 1st of May, 1844. Brethren were invited from Telli-cherry for the occasion, and the bulk of the Cannanore congregation went out there also. He says, “Many of the surrounding heathen came also, to hear us three preach in turns. Then we had a common meal for all the Christians, and enjoyed a day of real blessing. One result was that the heathen around keenly discussed our proceedings, and many were induced to come and visit us.”

The Rajah had given the ground, but on the condition that no kine were to be slaughtered there. He was a man of some experience and education; but in his old age had found out the vanity of all his learning, and had devoted himself exclusively to the worship of the thirty-five tutelary deities of his house, with the most minute ceremonial. He had ever shunned intercourse with Europeans. He shuddered at hearing from his nephew, the second Rajah before mentioned, that

the English were actually printing the Vedas, of which he had himself seen the first volume at the mission-house. This second Rajah, however, welcomed into his neighbourhood a well-educated man like Jacob, and seldom allowed any of the objections urged by others to keep him from daily intercourse. This intercourse did not, however, win him any nearer to Christ.

Hebich had thus conquered two footholds for work among the Malayalims. In Malabar, if we except the unapproachable Mapillas, and other trading classes, it is generally only the weavers and the fishermen who have gathered into villages. These last have their villages on the bare sea-beach; the former, generally at some spot rather removed from the principal highways, shaded by ficus and palm-trees. The two classes of fishermen and weavers have this in common, that they are much addicted to drink, and never appear very prosperous. The industrious and sober Mapillas surpass them in every respect. In these two out-stations, then, the one south and the other north from Cannanore, schools, in which the catechists taught, served to diffuse some knowledge of the gospel. Through these schools access was gained to the neighbouring inhabitants.

They are now glad and refreshing days which Hebich spends in his out-stations. Saturday had long been fixed upon as his day for Tai. He can never ride there without passing through those streets of Cannanore which are occupied by the Mapillas. They jeer at him as he passes, shouting after him scraps gathered from his preaching—"There is but one God!" "Behold the Lamb of God," &c. Arrived at the village he first inquires how each one is going on; then at noon the little church gathers, and he preaches to it. Any one from among the heathen, if so inclined, may come and listen to the preaching. From five to seven he goes about the village from house to house, while the people are busy with their trade, selling

their fish, or laying it out to dry; he invites all who have ears to hear, into the kingdom of God. Sometimes he has only women for his audience. Again at night, when the lamps are lit, he gathers the church for preaching. Once an old fisherman threatened to complain of him to the general if he persisted in preaching to the women. Hebich answered—"I preach to men and to women, to all who have ears to hear, so now I will preach to you also!" All this work is not always without encouragement and hope. The "fine fellow," the village barber, has been mentioned; his mother was one of those who refreshed the missionary. "Cunning, yet stupid," nevertheless, in a time of trouble she opened all her heart to the servant of God. And this old *Eunice* got a new heart; from the day of her baptism, the 26th of January, 1845, to her end, she continued manifesting the grace of God.

A year later, in January, 1846, there was a festival in the village; the fishermen sat opposite to their idols. Hebich writes—"I went in among them, and said, 'Now, for these three years I have been preaching unto you Jesus, the resurrection and the life, both publicly and from house to house, yet here you sit before these dumb idols. Be sure God will visit it upon you.'" In February, cholera broke out. "Then my schoolmaster and I had constant work, day and night, in the huts of these poor creatures. One poor woman, abandoned of all her relatives, came to us, preferring to die with us. Patras and Eunice, ever ready for any work of kindness, had to watch by her all night. The next evening death appeared to her very near. Eunice preached Jesus to the poor patient. She begged for immediate baptism." Hebich consented, giving her, at her own request, the name Vishwāsi (= faithful). He thought her end so near that, on leaving the hut, he gave directions for her grave to be prepared during the night, and in the morning sent certain of the native brethren to carry out, as he supposed, her corpse to burial. But she was still

alive, and all marvelled to hear with what a strong, clear voice she was able to praise God. Eunice herself took the disease; when Hebich went to see her at midnight, she was full of joy at the prospect of "going home." Throughout the day he frequently asked her, "Pulle (= child), do you believe on the Lord Jesus?" She would put her hand upon her heart, raise herself, and answer very decidedly, "Yes." She did not listen when he prayed, but kept sighing for her son Kuttan. This dear soul entered into her rest on the morning of the 10th of February; she had fallen a victim to her care for Vishwási, and was buried in the grave which had been prepared for this latter woman. Hebich adds—"A believing youth (unbaptized) also died. His father would not allow me to see him. A black Jew from Cochin followed him in death; he expressed a desire to rest in Jesus, and gave over to me his two children. I buried him, though he had delayed being baptized. It was a sad time. The evenings, formerly so full of stir, were now so silent, disturbed only by the cry of 'Rama! Rama!' of some poor terrified one. My medicine was of no avail; a deadly blast seemed to blow over the whole village.

"Vishwási returned to her own village, almost before she had regained her strength, and declared that Eunice had bewitched her, denying also her baptism. She was ready enough to die among us, but not to live with us. The old priest was the first to die. Since his death the spirit has possessed no one else. A petition was sent to the Rajah, begging him to see to this, but as yet he has not succeeded. I am still full of hope for the interesting inhabitants of that village."

The conversion of an old woman, eighty years of age, more than twenty years later, in 1868, proved that good seed had been sown, and not in vain, during that time of visitation. This aged widow had a dream, in which she saw Eunice, now among the blessed, beckoning to her. She sent her son to call

the missionary. When he came he was surprised to find how thoroughly informed she was on all the subjects on which he spoke to her. She was baptized in her own house, in the presence of many of the fishermen, who were much impressed at the circumstance.

In the same year, 1868, Kuttan, now sixty years of age, joined the missionaries at Tellicherry. He had long been a leading man in Tai, often heading the opponents of the cross; yet during those twenty-two years he had always retained a certain love and respect for the word of God. In secret he was ever drinking in spiritual instruction from its pages. At length he abandoned his old home and settled in Tellicherry. After a while he asked for baptism. He was eager in his preparation, and the task was not difficult. On the 13th of December he made his confession of faith, with childlike simplicity, tears rolling down his furrowed cheeks. A few days later a son of his, named Unni, arrived from Bombay, where he had been with one of his relatives. It was found that he also was acquainted with the Scriptures, having formed some Christian friendships during his absence from home. He begged to be prepared for baptism, and, to the joy of his father, he was baptized on the 14th of March, 1869. Thus had Eunice drawn after her her son and her grandson. Indeed, long after Tai had been abandoned as an out-station for its unhealthiness, the labour that had been bestowed upon it continued to bear fruit—an earnest of the abundant harvest promised to the earnest sower of good seed.

And Cherikal was also soon to produce its first-fruits. A young Nayer from the south resided there with his uncle, who was a clerk in the collector's office. While the house was still being built there, this young man had more than once visited the catechist Jacob, and declared his intention, should the place be permanently occupied by the mission, of becoming a Christian. A tract had impressed upon him the sinfulness

of idolatry. He opened his mind to Jacob, who brought him into Cannanore. He was baptized on the 29th of December, 1844, and named Paul Ittirarijen. This man laboured faithfully till his death, rendering abiding service to the cause of Christ. In 1869 his father also was converted.

In the beginning, however, Paul's conversion proved a serious blow to the school. The relatives were minded to complain to the magistrate, but that one of them who was in government employ assured them it would be useless to do so. A letter written by Paul's father is still in existence, in which he curses his son for leaving "the noble caste," and then demands as compensation one hundred rupees yearly for the family, and fifty for himself. If this be not complied with, then may sickness, leprosy, penury, misery of every kind, fall on his misguided son. "I have determined," he continues, "to kill myself before your eyes; but first there are a few things I must set in order, then, after a month or two, I will come to Cannanore to die." But a better fate awaited him. In 1850 his son, accompanied by some Christian friends, visited him, and began to proclaim the Gospel message in the paternal home.

Hebich soon perceived that these out-stations were destined to become centres of light to the surrounding country. He now went regularly on Thursdays to Cherikal, first to see after the Christians, and then to preach in the villages. He writes, "By means of my catechists I am able to spread my influence abroad, and to set a burning light in the midst of thick darkness. All my care is to keep the light bright, to increase its splendour. The catechists need constant encouragement and comforting. However well they may walk when all goes smoothly, they are sure to move but heavily if ever so small a hindrance arises. They are then at once as though Jesus were dead. The very best of them would soon give in, were it not for the missionary. But it is useful to put converted young men at once to work from which we hope to obtain good results."

CHAPTER XVII.

THE DOMESTIC ECONOMY OF THE MISSION-HOUSE.

IN the beginning of the year 1843 the 25th regiment of foot took the place of the 94th regiment at Cannanore. There was soon a good work among the new comers. In the first month thirty of the soldiers were converted, mostly noble fellows. They would gather among themselves thirty rupees or more a month for the mission purposes. Hebich writes as follows concerning his experience with the men. "When all was going on grandly there came a time of sifting. The teaching preparatory to the Lord's supper occasioned it all. I preached at least a dozen times from John vi. At last it was as though the Lord himself had been present with me. Many went back and walked no more with us; the excitement and discontent continued to grow for two months. The chaplain mixed himself up in the affair, and when the discontent was at its height, he preached expressly against Luther and the Lutherans. The whole congregation was on the point of being broken up; so one evening I took the Prayer-book with me into the pulpit, and read out two passages from it: first, the call to thankfulness 'for that He hath given His Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament;' and secondly, the prayer 'so to eat the flesh of Thy dear Son Jesus Christ and

to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us.' I then asked them if they had ever heard any other teaching from my lips? had I ever spoken to them any word either of transubstantiation or of consubstantiation? Still it was quite certain that the Holy Supper is not simply a commemoration, but in very truth a meal, in which, according to what is written, the Lord gives Himself to us. They went away ashamed of themselves, and since then have learnt some truth in the spirit.

"But the main shock came after this. It came about thus. A poor fellow, who for the last nine months had been attending our assemblies, shot himself. He had occasionally come to see me, and during the past month he had complained of blasphemous thoughts springing up in his heart, though he always spoke with some degree of reserve. The last time I saw him was when I had just returned, through the burning sun, from Cherikal; he then made the same complaints. I told him to laugh to scorn such an evil spirit, and not to listen to it, but still to believe in the Lord who had redeemed him. This he could not do, but went away murmuring, 'I have only myself to thank for it all.' I accompanied him to the porch with words of comfort and encouragement, saying, 'No sparrow falls to the ground without our Father's will, and the hairs of your head are all numbered; take heart and believe.' I then urged him to come back with me that we might pray together, but he excused himself on the plea of some duty he had to attend to, shook me three times by the hand, and went away. Returned to his barracks, he arranged a few little matters, wrote some letters, among others one to his commanding officer, in which he said he had read too much of the Bible. Next morning, while the rest of the regiment was out on drill, he blew his brains out in his bar-

rack-room. A couple of the brethren came and told me at once of all this, and told me that all the men were loud and violent in accusing me as the cause of this tragedy. But the devil was not able to carry the matter much further; by-and-by all calmed down, and the brethren perceived how the enemy had sought by a masked attack to gain an advantage over them.

"Thus it is, where He grants life there is ever the bitterness of opposition. Then there followed a period of comparative dulness, but now life is increasing again. Here and there a soul is brought to the knowledge of the living God in Christ Jesus, and then they rejoice in their new-found treasure. These dear men gave four hundred rupees for the mission cause during 1844."

And now scarcely an hour passed without intercourse between the soldiers and the missionary or his catechists; the men showing the greatest interest in the progress of the work, and in the prosperity of the native Church.

He writes in April, 1844, "The native Church is now somewhat stronger spiritually, though far indeed from being what it should be, and might have been. Nor, alas, am I myself what I should be. We are now being sown in dishonour, to be by-and-by raised in honour. The Lord has given me grace to stand out of self, and to roll all upon Him. It is at first hard to see souls that did run well turning back again to their old ways. I have now experienced this among high and low, rich and poor, and as I find in the Word that it must be so, I seek courage and comfort ever and only in the Lord."

He often in his preaching said the Lord dearly loved the black ones—the beloved in Canticles was black; and he always seeks to impress upon all, that he himself is there for the natives, and not for the Europeans. With those that were evil-disposed and contentious he was ever very patient, pray-

ing "that we may do our part, not to destruction, but to edification."

Sometimes all seemed to fall into such confusion as is hard to describe.

On the night of the 5th of June, 1844, Hebich was robbed. During the evening service the thought had occurred to him, and much strengthened him, that at that moment the annual festival was being observed in Basle, and no doubt much prayer was being offered up for him. Suddenly, however, the feeling of encouragement was replaced by one of deep depression. On leaving the pulpit and returning to his room, he found that his writing-table had been broken open, and some four hundred rupees carried off. The table itself had been carried into the garden, and then broken open. The matter was a painful one, principally on account of the talk it occasioned, and the suspicions which it originated. Hebich felt that "to be unjustly suspected is in itself an injustice," and recommended his people to keep silence; but there had already been only too much talk about it.

He used often to say, "Just when all seems serene, the storm suddenly bursts upon us. As soon as I am about to have some baptisms the devil plays all manner of tricks." This circumstance brought out prominently the feebleness of character of the young Christians, and of the candidates for baptism. On the Sunday morning each one had something to be after. Some declared their determination to go away; nothing could please them. The brother and sister of Timotheus, still unbaptized, and but a short time under instruction, were especially excited. Some of meaner extraction had expressed suspicions about them which stirred all the pride of their Nayer blood. Hebich succeeded, by speaking during the service and otherwise, in calling back most of the Christians to their sober senses. But it was otherwise with the candidates for baptism, with whom he had a violent scene, in the

course of which he lost patience, and exclaiming, "You have insulted my Lord," he struck three of them (hurting his own hand). He thus writes about it: "There was quite a scene in the verandah, but full of life, and it was of the Lord, for it brought us to an understanding, and each one spoke out what was really in his heart. The people humbled themselves and gave up their golden ornaments, which were sealed up in a box. All were astonished at the result. We then went into the room to prayers, and there found the joy of the Lord. Hallelujah! I hope in Him that He will yet further work in these poor souls, for the devil had carried them very far away! This life of a missionary is a strange one. Well, dear brethren, good-night. So long as the Lord liveth we may boldly venture onwards, and the victory is ours."

This scene is certainly not narrated as being worthy of imitation, nor to excite amusement, but only to complete the picture of that work to which the Cannanore Church owed its existence. Patient as "Father Hebich" generally was, he was sharp enough in action at critical moments. And it was surely only because his whole purpose was so clearly the salvation of souls, that those who were really in earnest submitted to his blows. But it is remarkable in him that he could afterwards look back upon it all so calmly as though all had been inspired from heaven!

On the 15th of the same month the thief was detected. It was a wandering vagabond who had spent three months with Hebich, and then decamped with some other booty. He complained against a female accomplice who betrayed him; but the money was all gone. "Thanks be to the Lord," says Hebich, "I am at all events now relieved from all uncertainty about it."

On the 8th of January, 1845, just as Hebich was in prayer with some inquirers, his man Joseph burst into the room with the cry of "Fire!" Hebich sprang out, and saw

the thick black smoke and the flames of a conflagration in the close neighbourhood. He quickly pulled on his boots; then knelt down and said, "Ah, Lord! look on us with Thy grace, and give us a token for good, that it may be well with us!" Then, calm in the Lord, he was able to give the necessary directions, the fire all the while increasing in violence. The soldier brethren were soon on the spot, and, as the flames were rapidly approaching, they lost no time in carrying out to the open parade-ground all the moveable property of the mission-house. Suddenly the wind changed, and the mission premises were safe; but in three or four hours one hundred and fifty habitations had been consumed. He says—"The Lord be praised for this gracious preservation; for the members of our congregation were also all spared."

Afterwards, walking through the scene of the conflagration, Hebich noticed, with something like a feeling of envy, that all the tiled buildings had escaped comparatively uninjured, while all the thatched ones had perished. All his buildings, the chapel alone excepted, were thatched. This palm-leaf thatching, besides being as combustible as so much tinder, caused constant trouble, having to be renewed every year. He thought that, were it not for the heavy cost, he might, for greater security, seek to remedy this. But he had acquired a habit of living on from day to day in quiet waiting upon the Lord; and it so happened that it was some years, and not till two disastrous fires had raged through the station, that he was able entirely to carry out this great improvement.

He was not the only inhabitant of the premises; there were the servants, the catechists, and many other Christian families, till not a corner remained unappropriated. In order to greater economy in the keep of all these people, their food was all prepared in common. At first this was very distasteful to some who had been accustomed to greater comfort at home; but Hebich knew how to win them over to it,

giving them charge over the younger ones,—over the candidates for baptism, etc. This peculiar kind of common life involved some economical complications; but it was greatly facilitated by two individuals, endowed with a peculiar “spirit of service.” One was a Mrs. Jaeger, the Tamul widow of a soldier (of partly German extraction). She had formerly been nick-named the Mother of the Regiment. Brought to the Lord in March, 1842, when her relatives left the station, she proposed to be allowed to settle down in the mission-compound, rather than live more apart from her new friends; and, having enough for her own wants, she offered to undertake, simply for love, any little service that might offer. Though already advanced in years, this “Elizabeth” had still a good deal of strength for service, and no little wisdom and experience. Her generous spirit was very different from that tendency to intrigue and petty peculation so common among the people of her nationality. She made herself useful in many ways, especially constituting herself a kind of matron for the young, upon whom she bestowed motherly care. She died of dysentery, on the 12th of July, 1851, after a worthy life. To almost every question this dear sister answered, “A little.” “Do you suffer much?”—“A little.” “Do you hold fast the faith?”—“A little.” “Can you pray?”—“A little.” “Have you a firm hope of the inheritance above?”—“A little.”

The household servant was, if possible, even more zealous in his work. He was not, as is usual with Indian domestics, either head-servant, or table-attendant, or cook, etc., but he was everything in one. Bapu was his name when, yet a Tier, he entered Hebich’s service, who says “he was more like a wild beast than a Tier” (a play upon the words Thier = beast and Tier). A short, thick-set, active man, so hairy that he was commonly nick-named “the bear.” A great drunkard and glutton, whom Hebich had more than once to bail out of

prison, and whom he often felt much inclined to send about his business. Yet the two did not part. The man was ever respectful and submissive, and the great patience of his master made him often feel ashamed of himself. At length the love of God laid hold upon his heart; he earnestly repented, and, in March, 1843, grace made a new man of him. Thereafter this factotum, under the name of Peter, became an indispensable member of the mission household. He made many attempts to learn to read, but always unsuccessfully, and his acquired knowledge continued to be narrow enough, "because he always had so much to do." Hebich says of him, "No words can tell the faithfulness with which he served me. Without my saying a word, he always saw what had to be done. If I were unwell, that man, by nature so rough, would nurse me with the tenderness of a mother: unnoticed by me, he would sleep on the floor in the room next to mine—though I think he passed most of the night awake. Once, though suffering at the time from inflammation of the lungs, he helped in the thatching of the house, sharply urging on the lazy coolies, that it might be done before sundown. He was caught away, as in a whirlwind, on the 26th of April, 1850—so quickly, that he could only just utter the name of Jesus."

The order of Hebich's days was something like this:—He rose at gun-fire—that is, at five in the morning—and would then take a walk, always glad to have the company of some officer, or perhaps making a new acquaintance. Returned home, he visited every corner of his small, crowded compound, satisfying himself of how it fared with young and old. Then he drank his coffee, sitting in the verandah with his English Bible. He devoted at least an hour to private prayer and meditation on the Word. Then either the catechists, or some one of the flock, would come with some business, or some trouble; or else there were candidates for

baptism to be instructed. He had perhaps to conduct service, or to visit the schools. If he had to go abroad, there was his pony, or, during the very hottest hours of the day, a bullock-coach of the ordinary pattern of the country. He had no fixed hour for his simple dinner; whenever he happened to come in, he would eat whatever Peter had prepared for him. Then for a few minutes' rest; after which he was up again, fresh for any further evangelistic work. On the three evenings of the week on which there was English service, some one or more of the officers who had been present at it were accustomed to stop to tea with him, and after a period of happy, but serious social intercourse, the evening was closed with prayer.

Then there were almost daily letters from some of the many who looked upon Cannanore as the place of their spiritual birth; and, of course, these letters had to be answered. For instance, a major describes how, on a march to Secunderabad, cholera had raged, carrying off eight hundred out of a camp numbering three thousand, adding, "Our little church stands fast by grace, lovingly and gratefully remembering all your admonitions. Christ crucified, the sum and substance of the whole divine counsel, is still our hope and joy." Another writes, "Never shali we forget Cannanore! the good seed of the Word which was there sown is not lost." Yet another, "I can never repay what I owe to the mission. Oh! that we had a Boanerges here, like yourself, to wake the people." Some, who had returned to England, invited him to pay them a visit in their home, where they promised him he would be a most welcome guest; or perhaps begged for some missionary intelligence for their Sunday-schools.

In this correspondence there were also chords struck, at times, that sounded more discordant in his ears. One, for instance, writes—"I have named my little boy Samuel, after you; but I do not have him baptized, as infant baptism is

nowhere enjoined." Another, "Ah ! how the devil scatters the flock ! N. has just returned from England, fitted with High-Church notions about Apostolical Succession ; while some others will not go to any church where the preacher stands in a pulpit, instead of on the floor, because every believer is a priest." And again another writes of a friend, "He walks no longer with us, if even he has not altogether returned to his old ways."

Just as multifarious was the correspondence with native brethren who had left. For instance, A. writes from Bellary, after a disastrous march, in which cholera had been very fatal, especially among the young : "It is through you that my eyes have been enabled to behold the light of His Word ; and, though I be among the least of His disciples, yet do I hope to reach heaven with the whole company of the redeemed, where there shall be no more partings. And this hope is not on account of any righteousness of my own, but on account of His righteousness on whom all my sins were laid." The writer of the above, a woman, then goes on to describe the first Lord's Supper in their new station :—"We wished to have ~~been among the first~~, but after the sermon N. told me she felt so ill that she must go home, and I had to accompany her from church. When we got out on the road, she sank down in a faint. An officer who happened to pass got her a hospital-dooly. She died the same evening, with these words on her lips, 'God be merciful to me a sinner ; my trust is in Jesus.' Next day H. died ; he was taken ill at night, while on guard. He also departed in the joy of the Lord."

There were deaths also in his own neighbourhood, and among his own people, which moved his sympathies. On one occasion he writes, "I was sent for to speak a word to Lieutenant M., but he was already senseless, and died soon after I arrived. Thus we are constantly reminded how near we

are to death ! Yet, if Christ be our life, and we be found in Him, let it come when it will ! Oh, for grace to be ever ready for the Master of the house whenever he may come !” On the 8th of July, 1846, Hebich buried the first European lady ever laid in the mission cemetery. She was a true disciple of Jesus, and filled with His life ; the daughter of a missionary, and wife of Captain B. He gathered the native and European congregations at the house of mourning, for prayer and singing. Then, on the way to the burial-ground, hymns, alternately in English and in Tamul, were sung. The General, and others of distinguished position, followed the hearse. Never, perhaps, was there more power in Hebich’s preaching than in the words that he spoke over ~~the~~ open grave, on “ Precious in the sight of the Lord is the death of his saints” (Ps. cxvi. 16) ; and his words served not only to comfort the mourners, but to bring light also into some dark hearts.

Of course, Hebich became known and talked about far and wide. As early as in May, 1844, a Madras newspaper had some patronizing remarks on “ that indefatigable man, who by his affability makes substantial progress, while the haughty bearing and reserve of most missionaries serves but to estrange from them the hearts of the heathen.” On the other hand, there was no lack of unfavourable criticisms, to guard him against the danger of being puffed up by over-much praise. He never hesitated to apply, either by word of mouth or by letter, to any whom he thought at all able and likely to help the work by their contributions. Of course, he received much good advice and many suggestions in return. He writes, “ The work of the Lord is ever being criticised ; and those who look on at it from a distance easily persuade themselves that they know better how it should be managed than those who are engaged in it. Let them but try their hands at it ; we should soon hear their lamentations. A colonel to whom

I applied for help, answered me with his wisdom instead of his money, telling me that we should never undertake any work for which we have not the means in hand. Useful advice, no doubt! I attacked him, in my ordinary manner, personally. However, since then he has contributed his hundred rupees a year. The cause is the Lord's. Left to one's own wisdom, one may easily find one's self going too fast. Generally military men have not much money to spare for mission-work. It is the civilians who should give large sums. But, whether civil or military, a man must first be brought, himself, into a right position with the Lord ere he can put his hand in his pocket to any purpose."

joyful In this matter also he had very anxious experiences. Once a major sent him five hundred rupees as a thank-offering, for four members of the same family having been converted in the mission-chapel. And this same major seemed never able to do enough to show his love and gratitude. Hebich indeed remarked that, in proportion to their means, it was the less wealthy Europeans who gave most liberally. He says-- "Their gifts of love are astonishing: a congregation, numbering from eighty to a hundred members, raises annually from two to three thousand rupees. But the best of it is to find them so diligent in prayer for us and for the natives. In order to encourage this habit in them, I keep them informed of all my anxieties. Nearly the whole day I hear the sound of their prayers and hymns in the chapel—sweeter music in my ears than the song of nightingales. I once separated the Europeans from the natives for the Lord's Supper, in order to save time: but after a few months they begged that the two congregations might unite in this service, which was thereby *more* all the grander. So now they are again united." He often grudged having to devote the whole of November in each year to the preparation of the general statement of the accounts of the mission. During that period, the ordinary ses-

all Nov

sions of divine service went on as usual; but all preaching outside to the heathen had to be suspended. As this time, to him so tedious, when, as he expressed it, "he had to serve tables," was drawing near, he would beg his Church to redouble their prayers and watchings on his behalf, that so he might be helped through with his work. They generally had special times of prayer during that season. Then, when the weary time was over, the accounts finished and despatched, he gave a month to redoubled effort in preaching to the heathen. Taking morning and evening together, he would spend from four to six hours daily in preaching in the streets and market-places; the brethren being the while helping with him by united prayer in the chapel. Just about this time a well-to-do young man suddenly disappeared from his home. His friends immediately concluded that he could only be "with the padre." A mob burst into the little house at Tai, and, not finding their relative there, made their way at once to the mission-house at Cannanore. No assurances could satisfy them; they must search these premises also. Every hole and corner was ransacked in vain. At length an uncle of the young truant espied a trunk which, being locked, he thought must surely contain his nephew. All Hebich's declarations to the contrary went for nothing; he had to open the trunk and show them that he was not hidden there. But he says—"The lamentation of these poor folk at their loss nearly broke my heart with sympathy with them. What would I not have given, could I but have led the whole crowd of these interesting people to salvation!"

CHAPTER XVIII.

VISITS TO THE HEATHEN FESTIVALS.

THERE is a peculiarly venerated temple and place of pilgrimage in North Malabar, "and a chief devil's nest," as he called it: it is the temple of Taliparambu. Hebich had visited it as early as in December, 1844. He preached four times in the bazaar, surrounded by hundreds of Mapillas and heathen. The Brahmans would not allow him to take up his quarters in the village they occupied, so he went to that occupied by weavers and potters. The result of this, however, was only that he was able to proclaim the word the more freely to all around. With the exception of the poor degraded Pulliars, the wretched serfs who cultivate the rice-fields, who ran away and took to the river as soon as ever he approached their hamlet, he found everywhere willing hearers. This he attributed in great measure to the prayers of his church, to whom he had especially commended himself on starting on this expedition. Encouraged by this first experiment, he resolved to take with him a selected band of helpers, and to penetrate farther into the interior, to a forest shrine at Payavoor, where he hoped to preach to the crowds of pilgrims, buyers, and sellers, resorting thither at the annual festival. There is no village there; but in the month of February, whole streets of leaf-huts or booths are run up near the temple, and a kind of

fair, in which the products of the coast are exchanged against the cattle of the hill-people, is associated with the ceremonies of the pilgrimage. He borrowed a tent and went out to this place. He found great enjoyment in preaching there: when he himself was exhausted, one of his assistants took his place. Thus they continued working for four days, morning and afternoon, while during the day-time the tent was crowded with visitors from far and near. These visitors were especially amused at watching him eating; some also begged for medicines. Of course there was no lack of disturbers; at first he was pelted with sand; by-and-by it came to stones. One of these hit a Brahman who was standing by. "That was intended for me," said Hebich, sympathizing. "Never mind," said the man, rubbing his head. Generally a policeman followed the preacher about, to prevent as much as possible, breaches of the peace. All the while, a brisk distribution of tracts and of Scripture portions went on. While he was absent on this tour, one of the brethren from Tellicherry undertook the service at Cannanore.

Hebich spent a longer time at the Taliparambu festival in 1845, namely, from the 6th to the 17th of March. This gave him a better opportunity of reaching the upper classes, whom, in Malabar generally, it is not usual to find gathered together in any numbers, except on the occasion of such festivals. But just on that account the opposition was the fiercer. Once the Brahmans raised a wild cry of "murder." The Mapillas plotted giving the "padre" a thorough good thrashing, but one of their number dissuaded them, saying, "It is of no use, he takes every thing so quietly!" A Nayer, who had come on pilgrimage from a distance of ten days' journey, and who happened to be present the very first time the word was preached, was so deeply impressed, that to Hebich's great joy he found him from that moment associating with the Christians. The missionary warned him that, should he decide for Christ, he might have

to lay down his life. "Ah!" he said, "I care not; they may cut me to pieces, so my soul be but saved!" Two other Nayers also appeared interested, and promised to come back by-and-by to hear more about this way. But they came not. And the one who spoke so boldly about suffering, after remaining for a month among the Christians, also returned to his friends. "He might perhaps have allowed himself to be pulled to pieces with iron pincers; but there was something even harder than that, which proved too much for him—namely, to give up his own self-will."

From this time forward, and till the last year of his missionary labour, Hebich made a point of visiting these two great festivals in order to preach the gospel. His perseverance at length overcame in a measure the opposition which he had at first met with. In the year 1846 he had to order some troublesome fellows out of his tent; on which they attacked his water-carrier, who happened to be approaching; and, not content with knocking the water-pot from his head, they stabbed him in the arm with his own knife—"a specimen of the kind of spirit by which they are actuated."

In the year 1849 they tried to drive the missionary away with elephants. Hebich thus describes the occurrence—"First, while we were standing to preach on a low mud wall, the chief man came right down upon us, mounted on a small elephant. The animal hesitated, the rider trying to force it nearer to us. I raised my voice and rebuked him loudly; the elephant took fright, ran up against the wall, and then moved slowly past me. The next day four very large elephants appeared on the scene of action; one of them was without a rider, and appeared so violent that every one ran away. The animals moved in our direction: two of them were easily driven off, but the other two still came on, and pressed us hard. We trembled, but the Lord gave us grace to stand our ground, and our firmness favourably impressed the people.

The proprietor of the temple and of the elephants then asked me if I had been sent by government, as in that case he would not oppose me. But he said, 'Government respects me, and my god, which you call a stone!' My coming regularly for these five years past had, he said, caused him a yearly loss of two hundred rupees; he would lay a complaint before government, praying that I might be forced to reimburse him this thousand rupees." Of course, the only answer he got from Hebich was that he was sent, not by the government, but by the King of kings.

The Chief Brahmans at Taliparambu were just as loud in their complaints. They must be on their guard, they said, or Hebich's preaching would lose them both the reverence that they commanded, and the profits of their festival. There is no doubt that his vigorous declamation against these deceivers of the people served somewhat to lay open their roguery. It so happened that the man who, a year before, had been elected chief of the temple, squandered all the sacred treasures; the result was two whole nights spent in fierce disputes, so that the procession was delayed in a way very distasteful to the assembled pilgrims. He writes, "Here also a small elephant was sent to disturb us, but it did not cause us much alarm. The elephant-driver afterwards visited me. He told me that they could only master these animals by incantations. Next morning he found his poor elephant dead, whereupon the people began to say among themselves, 'If the idol cannot preserve his own elephant at his own festival, the Padre must be right after all in calling him but a stone god.'" The case of this elephant was long remembered, and often quoted with good effect by the Christians.

There was always one particular day of the ten during which the Taliparambu festival lasted, on which the heathen became suddenly excited, and generally took to throwing stones. For instance, on the 13th of March, 1846, the Chief Brahman

suddenly excited the crowds against Hebich, calling out, "At him !" and forthwith from all sides a shower of sand, of stones, of mud, of cow-dung. "We all had our share of it," he writes ; "but Joseph carried off the most honourable scar—his eyebrow was cut by a stone. Afterwards, in a place a very little further on, I was able to preach with renewed strength. We all felt this to be a day of praise and of prayer. I have never seen my lads more overflowing with joy ; the whole day they were singing praises to God, or praying."

There was yet a third great pilgrimage festival of North Malabar, at which Hebich sought to gain a hearing for the gospel. At a place called Cherukunu, near the high road to Mangalore, a steep hill, crowned by a temple dedicated to Kali, rises out of an extensive plain. On the 15th of April, 1846—that is, just in the hot season—Hebich, having sent on his servants to pitch his tent during the night, arrived there. He was suffering much from boils at the time. The early devotions of the little Christian band were disturbed by angry shouts. A man came, and angrily declared that Hebich had no business to pitch his tent on the sandy spot which had been chosen for the purpose ; it was his property. The head man of the village was sent for to settle this dispute, but he could nowhere be found. It was with difficulty that the peace was kept till mid-day. Afterwards, when Hebich, standing under a tree, began to preach, the youth of the place tried to drown his voice with their yells. They next began to pelt him with sand ; then, suddenly, the whole crowd rushed at the tent, cut the ropes, and tried to trample it and the Christians it sheltered in the dust. With difficulty the tent-pole was held upright, while the crowd without were shoving and striking it. This combat around the tent lasted for two hours. At six o'clock the tom-tom sounded, and some guns were fired, calling to the great sacrificial procession. An elephant took fright and shied at the tent, and

the crowd went off after him. But Hebich had had enough of it. No sooner thus left to himself than he packed up hastily, and made the best of his way home to Cannanore, where he arrived at eleven o'clock at night. He truly rejoiced in bearing the cross. Though, as he called himself, "a dull and unskilful and sinful scholar in the school of Christ," he counted it all joy to be allowed to suffer shame for the Holy One. However, he never again visited this "devil's place."

Once, in 1847, while Hebich was praying, preparatory to preaching during a minor festival at Cherikal, the people attempted to drive the village cattle violently against him; but they failed in their effort, the cattle running off in all directions. The collector of Malabar, at that time, was a noble-minded man, anxious to prepare the way of the Gospel; though also, and naturally, anxious to do so with all caution. Hebich spoke to him about all these interruptions, saying, that should he even be killed during his ministry he did not personally wish that any one should be held responsible for it; that none of the collector's police could prevent this, unless God himself restrained the people. All that he desired was that the ringleaders should be sharply cautioned; for, in all these cases, it was invariably one or two rascals who, exciting the mob, were really to blame. This the collector consented to do, and, thanks to a few private hints to the lower officials, things went on much more quietly at the principal festivals.

Experience has taught us that the preaching at these festivals resulted in a wide-spread knowledge of the Word of God. Indeed, it had so much effect that latterly many went to the festivals who, but for the opportunity of hearing "the man with the beard," would have stayed away. He was expected there as a matter of course; and many would come and visit him and his people, and renew the acquaintance of former years. It has even happened that some witty fellow

has taken to mimicking the missionary, standing up in the crowd, and calling out, "Jesus Christ, your brother, is the Son of God, Oh! ye foolish children, why do you pray to idols of stone, come to him!" And these words, perhaps repeated in many a distant cottage, have haply amused and surprised the hearers for a moment, but also aroused some thought. The notion prevailed that the missionary was seeking to work out some personal merit with his God, by all his zeal and his suffering; and the earnestness with which he availed himself of every opportunity made a deep impression. They could not also but perceive that his assistants were men of note, learned in all Indian wisdom, and animated by the same spirit as himself. And they began to think that the new faith might find acceptance, perhaps not among themselves, but in the hill-country more inland.

throughout the

CHAPTER XIX.

EUROPEAN ASSISTANTS.

WE again allow Hebach to speak for himself. "On the 23rd of April, 1845, old Aaron died; he was a worthy man who had long been very useful to me; but who latterly had gone astray amid worldly pursuits, and become a great burden to me. But for his children I would have sent him away. Towards the end he acknowledged that he had never paid sufficient heed to my warnings; but I did not see as full contrition as I could have desired. Certainly, the Lord chastised him enough; but the poor fellow, even when acknowledging the Lord's hand with the mouth, never fully understood it.

"I must confess that even the best catechists do very little. They have not as yet sufficient courage, or *push*, to go boldly among the heathen, or even to visit them in their houses. The natives have a rough manner, as though they would devour the catechist; and will not listen to him, so he is at once silenced. Yet, keen and unscrupulous as the natives are in the things of this world, no sooner are they converted than they stand as frightened helpless sheep. It is only the actual presence of the missionary that gives a native catechist any courage. My people can speak quite as well as I do myself. For the first time I got them to do so openly at the

Payawoor festival, but only occasionally, because the people were so boisterous.

"You ask, of what use are they then to you? Well, they exhort members of the congregation, pray with them, conduct morning and evening devotions, speak with inquirers, and also attend to the schools. In this way we could not do without them; for it would not be possible for the missionary, unassisted, to do everything. To me they are especially useful as my mouthpiece, rendering into the various languages what I can only preach in one. So I value them as a good gift from the Lord, and ask him graciously to give me yet more of them. Jacob is in some respects an exception to the rest—he does gain some freedom of spirit.

they "But if one tries to use them in that for which they are not yet fitted, they become a burden rather than a help. I fear that more time has been given to the seminary⁴ than it is worth. Suppose we start with ten boys to be trained; after all the labour bestowed upon them, two may perhaps turn out really useful, the rest are only fit to earn a living by the labour of their hands. The Word is not enough carried among the people. It should be sown among them broad-cast, early and late. When we can count converts by the thousand, it will be quite time enough to pick out the most promising and truly-converted youth in order to give them a more thorough education. And even then, the possession and use of a truly missionary spirit will be of more value to their teacher than much learning. A spirit of burning zeal for the honour of Jesus, and bowels of mercy in the love of the Father towards lost souls, are what is needed.

"The right sort of people are much more likely to come to us out of the mass of the population than out of orphanages, the inmates of which are often of a bad stock. And when such come to us, we can bring them forward just as we need them, and so come to know their true capacity. I would not

exchange my boys for the pupils of any institute that I know of. My desire is that less of missionary strength should be spent upon children, of whom we can never feel sure beforehand how they will turn out. I am always afraid of seeing creeping into our mission more of a seeking after learning, and a high standard of education, than of a desire for the one great end of our mission-work. I do not mean to weary you with my complainings, but just to lay bare my heart to you, that you may understand where the shoe pinches. So, dear sirs, for Jesus' sake, take nothing amiss."

In order that the reader may understand what had especially called forth these expressions, at this time, from Hebich, it is necessary here to mention a certain Brahman youth, Hermann Kandinya, converted at Mangalore. The ques-^ution had been raised whether this young man might not be advanced to greater usefulness. He was endowed with great natural gifts; and English friends, desiring that these gifts might be made the most of, had undertaken to bear the expense of sending him, for a thorough education, to Europe along with Mr. Mögling, who just then was obliged to return there for the restoration of his shattered health.

Let us go back in thought to the November of 1843; it is well worth while. Mögling, who had been absent on a long preaching-tour, accompanied by the lads whom he was training for catechists, returned to Mangalore very ill with dysentery. But joy came in the midst of his feebleness. On the 23rd of November he wrote to Hebich—"The first pupil of the English school, a lad of eighteen, named Anandarao, came and opened his heart to me. We prayed together; he said he had long been praying. He wept and laughed by turns, and so did I; my heart still burns for him. Brother, help me to pray, but do not talk of this case abroad, lest, if we exult too much, the devil might gain some advantage over us." On

the 5th of December he writes—"Dear Anandarao is going on very satisfactorily. Two other Brahman lads offered themselves yesterday for the private Bible-class which A. teaches. It is possible that these also may come out. Dear elder brother, lift up heart and hands, and join your prayers with mine for a victory over our enemy." In January, 1845—"Now shout Victory in the name of Jesus! the three young men have joined us, have taken off their Brahmanical thread, and given up caste. On Sunday afternoon we were set upon by a mob of Brahmans and others who wanted, by force, to carry off the three neophytes. But we put them to flight, though only a few against some hundred or more. Now rejoice with us, and, if possible, come and divide the spoil." Hebich accepted this invitation as soon as possible, urged besides by concern for Mögling, in whom the great excitement had been followed by a deathlike stupor. Forthwith he felt the greatest interest in the lad Kandinya, but would have had him trained for work in his own peculiar fashion; while Mögling and other friends advocated a more thorough grounding in education; hoping that, in due time, a converted Hindu might stand among them as a fellow-labourer, equal both in training and in position to themselves. But old Hebich thought this was going too fast; he set himself against the project with all his might, advancing the example of the English government, which found that natives could only be employed safely in the most subordinate posts, civil or military; declared it must ever be so till the degradation of moral character, the result of thousands of years of oppression, should have been overcome. However, in 1845, in spite of the disapproval of the senior of the mission, Kandinya accompanied Mögling to Europe. Yet when, in 1851, Kandinya returned to India an ordained missionary, Hebich acknowledged himself well pleased; and, somewhat later, he himself ordained his Jacob, and with a brotherly kiss welcomed him

as a co-equal fellow-labourer. It at once became apparent that an important step in advance had been gained.

It is not without interest to note how very small was the help which Hebich derived from such catechists as he had even up to the year 1846. But suddenly a new thought occurred to him, in a manner the antithesis of Mögling's project. If Mögling was about to turn an able native into a European, why should not he seek out Europeans of a suitable spirit, and turn them into natives? If the grace of God should so work in a soul as to incline one, out of love to the natives, to go down to the very "deepest humiliation in order to serve them, might not the example serve as a blessed stimulus to the native church-members, stirring them to increased devotedness? might it not also have a blessed effect upon the natives outside? Be that as it may, he carried out his idea.

Of some of those whose conversion had rejoiced Hebich in the summer of 1846, he thus writes—"Among them, two dear souls stand out prominent among the English believers. The Lord has given them to me for His own work: He has so ordered it, that two soldiers, full of faith, who had already given themselves to the Lord two years ago, announced to me their wish to serve him in the same position as the native assistants. The first necessary step was that each of these soldiers should buy his discharge: The sum averages about one hundred and fifty rupees, varying according to length of service already performed. In consideration of human weakness, and in order that we might perfectly understand one another, we entered into the following agreement:—

"Entirely of my own free will, I resolve, by God's grace, to enter into the service of the German Evangelical Mission, and to remain in it all the days which God may give me to live. (2.) Even in case of sickness I will never return to England, or go elsewhere, but will die where God has placed me. (3.) I shall be ready, not only to obey you personally,

but any missionary who may be placed over me. (4.) I will never entertain the ambition of raising myself above the position of a simple catechist. (5.) I will marry a wife from among the native sisters. (6.) I will content myself with the same clothing and food which Jacob and Timotheus now have."

The two soldiers who entered into this singular agreement were, an Englishman, Joseph Searle, and an Irishman, George O'Brien. Hebich testified of them that they had led a blameless life under his observation for three years; and during the last two years had proved themselves faithful helpers among their comrades, manifesting a truly missionary spirit. For a year past the thought had troubled Hebich that he was allowing the Europeans to absorb too much of his time. But then he took comfort in observing that the spiritual life and vigour of the European church reacted very favourably upon the natives. He noted also a continually increasing interest in mission-work among the Europeans, which had now culminated in his gain of two such efficient helpers.

On the 30th of August he paid down two hundred and ninety-three rupees for their discharge. Three days afterwards, clothed in native fashion, with sandals on their bare feet, and turbans on their heads, he sent them to Cherikal, "that there they might pick up Malayalim from Jacob." There were many other things they had to learn; among others, to sit on the ground and to eat with their fingers. They were soon engaged to two young nieces of Timotheus, "and seemed to infuse fresh life and vigour into the native brethren."

The home-committee expressed a very decided opinion that it would have been wiser to wait till the Lord had, in His providence, set these people free from their military service, but Hebich felt quite sure that he had acted rightly. Whether the helpers in our mission-work be men selected from among new converts, or lads brought up in our seminaries, we have long

enough to wait for them, and, at best, the natives are weak and half-hearted. He knew that he might draw on his English congregation for such helpers just when he needed them, and, according to his new plan, they cost no more than natives. Of course, he must naturally pay for their discharge. Had not these his "soldier-children" been in the habit of bringing him for years past, on each pay-day, all their spare coin? He declared that he would have at least to engage two more such. And so it fell out.

Looking back upon his experiment, we must confess that it was not quite successful. One of the four soldiers is still labouring earnestly and faithfully for the mission. Another of them did good service for a time; though later on he sought a more healthy sphere of work among his own countrymen as Scripture-reader. The other two were never of any real value to the mission.

If ever Hebich trusted human being, it was his stately "grenadier Searle." But this very confidence only showed a want which was very marked in the character of our worthy senior. Manly as he was in brave action, patient in suffering, keen-sighted in some respects, in other respects he was the veriest child—as, for instance, in weighing evidence and premises, and from them arriving at a sound conclusion, and matter-of-fact opinion. Though he generally showed a considerable knowledge of character, yet, if he had once made a mistake in his estimate of any one, he could not correct it.

That there had been a true and deep spiritual work in Searle's heart, is not to be doubted. Hebich's preaching went home to the mark; he was smitten down with a deep sense of sin, and eagerly drank in the consolations of the Gospel. He at once zealously entered upon work for the Lord. But brave as the grenadier seemed to be, he had yet a timid heart; but he was too proud to acknowledge the feeling of fear that at times seized him. Under a very mar-

tial bearing, he had much the same characteristics of feebleness of moral character and half-heartedness which Hebich so bewailed in the natives of the country. Moreover, he allowed himself no time for introspection. Thus from the very first there seemed to be an impure mixture in his profession of Christianity, which made him more anxious to please *man*—that is, in his case, to please Hebich)—than God. He set Hebich before his mind's eye as his model in all things, adopted all his opinions, at last caught most remarkably his peculiarities, his modes of speech, his very gestures. To hear Searle pray, one might fancy it was Hebich, so closely was tone and accent imitated. He even wished to let his beard grow, and Hebich with difficulty succeeded in laughing him out of this whim, which would have made of him a bad caricature of the original. To give all the subsequent history of this poor fellow would carry us too far. He finally slandered the dear old missionary in the most unworthy manner; and, being found out in dishonesty, had to be dismissed in 1855.

CHAPTER XX.

A REVIVAL.

WE go back to the summer of 1847. Hebich was greatly disturbed by peremptory orders for an entire revision of the scale of expenditure of the mission, which was to be reduced to the narrowest limits. This was occasioned by a failure at home, which threatened to greatly diminish the funds available for India. How to provide for the general wants of the mission, and how for his own station, tried his faith not a little. Upon him, as general cash-keeper, this burden mainly rested. He says he strove with a loyal mind to bear up against these money difficulties; "in all, it is still the Lord who is gracious to bless our work, and to whom we live or die. Amen." Amid these troubles his English congregation gave him much joy. He writes, "They are instant in prayer, lifting up holy hands for myself, and for the native church. It is very affecting, but also strengthening, to see their readiness to give up to me all that they have. For some years past, now, these dear children have caused me much joy in the Lord." He considered the events, now to be narrated, as having been mainly brought about in answer to their prayers.

In August he had gathered black and white together in Cherikal, when the Europeans had been so moved by the preaching of the native catechists, that many were in tears.

On the 16th of September, which Hebich was spending at Cherikal, David Jacobi, the most unimpassionable of his lads, came of his own accord to him, confessing his sins. Often, earnestly and openly in the congregation, had he interceded for this particular lad. The following day he mentioned the occurrence to the two congregations, and it made a deep impression. Eight days later, on his next visit to Cherikal, another of the boys came running to him, crying out bitterly, "Woe is me! Whither can such a sinner as I am flee? I am lost. I have neglected the Lord—despised and ridiculed His servant! Even in the very house of God I have stolen and lied! Woe is me! I have even denied Jesus, and said that all the padre's teaching is but a deceit." Hebich drew him to himself, and begged him to speak freely and calmly. He confessed all his sins, and when the Lamb of God was declared to him as the sin-bearer, he was soon able to lay hold on Him by faith. His younger brother followed, with much the same confession. Hebich allowed these boys to confess their sins and their faith before the Cherikal congregation, in which there was scarcely a dry eye.

The preaching of the Word seemed just as powerful in Cannanore. He took his text from Isaiah lxvi. 2, and, insisting on the history of Christ's passion, he pressed upon all no longer to hold the truth in unrighteousness. Soon neither natives nor Europeans could refrain from the open confession of their sins. Some did it with loud cries, others very quietly; the European brethren in their united prayer-meetings, the natives more generally to the missionary himself, to whom they came in large numbers. It seemed as though suddenly a way had been opened to get rid of every burden, and to be renewed in an instant.

Hebich became greatly excited. He writes, "On Saturday morning, as I rode towards Tai, my heart seemed filled with fire. As I drew near to the village, I called out aloud,

‘Repent ! repent ! repent ! the day of the Lord is at hand !’ None dared look me in the face, and all were silenced. When I arrived at the catechist’s house, I called out on entering, ‘Who will repent ?’ when, lo ! all came to me, old and young, even to little maidens of five and six years, confessing their sins and praying.”

We have had ample opportunity of gauging the result of all this spiritual excitement on those who were sincere. Jacob Ramavurma has given a very simple and honest account of his own experience. From the first he had to act as interpreter at Cherikal ; he says it made him tremble from head to foot, his heart beat, and his tongue failed him ; so that Hebich told him to go into the next room and recover himself. He sat there awhile, weeping, and then commanded himself sufficiently to continue interpreting to the end of the preaching. Afterwards, he also humbled himself, and confessed his sins, though keeping back the blackest part of his guilt. He felt as one intoxicated, unable fully to control his actions. Afterwards, when it came to the preaching in Cannanore, he felt as though a fire burnt in his bones—as though it were already hell-fire. At length the service was over ; but still Hebich was not alone ; some officers remained with him. His food was ready, so he sat down to it, putting his hand into the dish of rice ; but then he could bear himself no longer ; without even staying to wash his hands, he sprang in to the missionary, exclaiming, “I am lost ! I committed such and such sins when at Belgaum. I resisted justice, and told lies in hypocrisy.” But no sooner had he thus made open confession, than he found peace in the sense of forgiveness in Christ. After the lapse of years he can still joyfully look back upon that moment, as to the birth of a fresh life in his soul.

Having now heard so many confessions from others, Hebich felt himself constrained to open his own heart also. On the

6th of October he hurried over to Tellicherry, and finding the three brethren together, he said to them, with deep emotion, that as the Lord had poured out such a spirit upon his Church, he felt constrained to confess his own sins. They did not much like it ; yet, after breakfast, they all knelt down together with him, while he, utterly broken-hearted, went over the whole history of his life, as it then appeared to him. The others followed with a similar general confession, and it was noon before they rose from their knees. In the afternoon the Church assembled, and Hebich preached from 1 Timothy, v. 24, treating the passage, as was common with him, without the slightest regard to the context. He urged that, as every hidden thing must be brought to light, it was better that it should be now than hereafter, referring very impressively to what had just occurred in Cannanore. He was listened to with marked attention. He then took a loving leave of all, and returned to his station. That evening the same movement commenced at Tellicherry, and a week later at Calicut. All the missionaries had work lasting till well into the night. At the same time a spirit of unusual anxiety showed itself among the heathen. All supercilious mocking was hushed ; yet they kept away as much as possible from the believers. Some who did come within reach were seized by the same spirit. Hebich baptized some twenty souls on the 10th and 17th of October ; but they did not all stand fast in the truth.

The short and disconnected accounts of this awakening, which reached other missionaries at a distance, produced rather an unfavourable impression upon them. Hebich wrote in a happy strain to his old friend, Mr. Lehner ; but he replied, " I tried to rejoice with you, but cannot do so. Doubts arise as to whether all this be indeed the Lord's work. At such times we have to be more guarded than usual, for if the wicked one gain an entrance under the guise of an angel of

light, the mischief done to the cause of our adorable Redeemer will be incalculable." This letter went to Hebich's heart like a knife. If such was the judgment of God's children, he thought he would never more be able to discern light from darkness.

Mögling had just returned from a long journey when he heard it all. He rejoiced with trembling. "If you keep sober," he wrote, "you will indeed be a highly-favoured man of God. But if not, woe to yourself and to the souls around you! May the God of our salvation keep you safe, and guard you from every wicked spirit, that so the name of Jesus may be magnified, and the souls of His redeemed may be helped by your ministry."

Such words of caution were worthy of consideration. Considering the low standard of knowledge of the bulk of the Church, there was great danger of wild extravagance. It is so easy to be taken up with the consideration of some specific acts of open sin, while the depravity of the whole heart is altogether lost sight of. It soon became apparent that some were quite ready to confess sin who had no real desire to hate and forsake it.

At that time there was an honest Scotchman in the Cannanore Church, a Captain Y. Attached as he was to the Basle Mission, in the midst of which he found himself, he was, if possible, still more so to that of the Free Church of Scotland in Madras. He had been the means of a pretty frequent correspondence between Hebich and Mr. John Anderson, in Madras. The latter rejoiced in what he heard of this fresh manifestation of life, but did not hesitate to write his thoughts on the subject very freely to Captain Y.

He said: "This question of the confession of sins is a perplexing one. Nothing is more apt to be turned to a wrong end, and so to give the enemy an advantage. No doubt wherever there is a true work of God, a spirit of humiliation

and confession will accompany it, leading to a deep sense of the exceeding sinfulness of sin. But that is a very different thing from spreading out before all a black catalogue of specific sins. At Pentecost we read of a cry for grace, and of the speedy application of the true remedy; but there is no hint that such a method of relieving the burdened heart was resorted to. What a mighty power confession has become in the Papacy, and how perilous for the penitent! the more so because of the false peace which it procures. And the open confession of specific sins before the whole congregation is not one whit less perilous than the pouring of it into a priest's ear. We pray for you all, especially for your pastor, that a double portion of His Holy Spirit may rest upon you all—that you may not err from the footsteps of that flock whereof He is the Shepherd.”

Many rumours now began to spread of Romish tendencies and practices. One kind friend asked whether it was true that Hebich had had a confessional built in the chapel. All this disturbed him very little, as from the first he had never contemplated receiving private confessions. Presently, however, it so happened that some of the higher classes preferred unburdening their hearts to Hebich himself rather than to the gathering of those of their own standing. He soon found out that this assumption of the relation of a “Father Confessor” gave him a power over consciences of which he had little dreamt. One gentleman, who at first had thus confessed to Hebich, found the dependence into which it brought him so galling and unbearable, that he left India in order to break it. Then the practice led others into such a leaning upon *man*, that they seemed to merge their own individual responsibility in that of their pastor.

Hebich over-estimated the results of this revival. On the 17th of October, when the two congregations were gathered for the Lord's Supper, and he saw an increase of from forty

to fifty new communicants, he rejoiced over them as "truly renewed ;—as altogether a new creation before the Lord." Yet he adds, "After such rich grace we shall certainly be sifted. That, though, must not prevent the acknowledgment of what God hath wrought. May He keep us all faithful unto death !"

The sifting-time came soon enough. A Tamul catechist had confessed that he had never before been truly converted, and seemed now to have really given himself up to follow the Lord fully. Yet, before the year was out, he was again "halting between two opinions."

The lads who were being trained for mission-work under Jacob at Cherikal were not going on satisfactorily. Jacob taught them faithfully enough ; but he lacked the energy which would have enabled him truly to *educate* the whole character, moral and intellectual. Searle obtained a great influence over them ; and, as he thought but slightly of book-knowledge, and quiet plodding work, he urged them to pray aloud, and to speak of their experience. All this was most unhealthy. Then, as though really knowing their hearts, Searle would not hesitate to pronounce as to their actual spiritual standing. When his old friend, Mr. Findlay Anderson, wrote to him, praising the seminary at Mangalore, as what seemed to him the very perfection of an institution combining religious teaching with the cultivation of all natural gifts and talents, and training in industrial pursuits, recommending him to adopt a similar model, Hebich could not but feel that there was something lacking in his own system. But he tried to comfort himself with the thought that his people were all the more living an exclusively spiritual life : the fact being that the indolent and less talented were left to themselves instead of being helped on. Moreover, after all this excitement, it became very difficult to carry out any healthy

discipline. Some even ran away from him, to lead a freer life elsewhere.

This remarkable period closed in a way that was very humbling to Hebich personally. He had a great deal of correspondence on the subject of the revival; but his own soul did not find the green pastures wherein to lie down. His old friend and earliest fellow-worker, Lehner, had found his health and strength failing him so entirely, that he was obliged to take a final leave of India. Hebich resolved to pay him a farewell visit in Mangalore, and to take the opportunity to confess what he called his "Mangalore sins" before the brethren there.

If he had expected by this act to produce the same kind of impression which he had two months before produced at Tellicherry, he was sadly disappointed. From the first moment Lehner showed plainly how distasteful the whole subject was to him. And so many questions and complications affecting others depended upon his individual confession, that Hebich soon saw the matter would not be so quickly ended. He felt it very keenly that any misunderstanding should cloud his parting with Lehner. But, with child-like simplicity, he comforted himself with the thought that, at all events, he had done his part. He was asked why he should confess at Mangalore the errors and wilfulness that had marked his dealings as general treasurer, instead of to that Home Committee which he had so often assured of his faithfulness? He at once caught at the notion, and wrote home to the Committee a very penitential letter, "in order," as he expresses it, "that they might see into all the corners of his money-dealings."

About this time many questions were raised as to the defectiveness of Hebich's doctrine. Mögling wrote to him once, "I cannot help thinking that you preach much more about the devil and unclean spirits than is at all necessary ;

especially as, whether from Scripture or our own experience, we know so very little of these mysteries. I fear lest a disproportionate importance given in our thoughts or teaching to one set of subjects, may lead to the very evil result of an undue neglect of what in any right scheme of doctrine must ever be more important ones. If the devil occupy a disproportionate place in our preaching, we at once fail of the measure of the teaching of our Lord and His Apostles. You appear to me to be too much drawn away by certain flashes of truth which have at times shone out in your teaching. Remember that though such flashes may at times succeed in leading to the light, they also very frequently fail, and go out in absolute darkness. A teacher is surely bound to labour in thought, and in the sweat of his brow, or he will mislead his pupils instead of helping them."

But Hebich was not to be persuaded, though his defence was feeble enough. "He *thought* with the *will*," he said, which, if it meant anything, only meant that he was taken with the sort of impression which strong words seem to make upon the generality of hearers. Besides, for him Luther's faith was the very type of what true Scriptural faith should be; and had not Luther seen and spoken with the devil? Everything short of that was but the outcome of the spirit of Sadduceism of this age. Once in his preaching he let fall some unguarded expressions, to the effect that noxious insects, and the obscene carrion-crows so common about the burning grounds and sacrificial places of India, were the creation of the devil; but it was with the utmost difficulty that his brethren brought him to see that this was rank Manicheism.

It was some months before the remarks of the Home Committee on all that had been occurring reached India. They warned, in very solemn language, of all the spiritual dangers inseparable from the very unusual character which Hebich had imparted to his work: pointing out that should

any unforeseen change take place in the *personel* of the station it would put all the work there to a very severe test. And they begged that all the missionaries in the Malabar district would meet in conference, to devise the best step to guard against evil consequences. The suggestion being, either that a coadjutor should be added to the Cannanore station, or that some branches of the work should be separated from that station.

Accordingly, on the 29th of November, 1848, a meeting was held in Tellicherry. All were anxious to consult Hebich's wishes as much as possible, but he himself had little to say beyond this, that he did not want any brother missionary to come and over-see his working: that the bringing in of a coadjutor, unless he himself felt the need of such help, would only work confusion; but, if it were decided to separate some of the branches of his work—such as, for instance, the training of the young pupils—he would also give up the general charge of the mission accounts, from which, unless some very forcible reason existed to the contrary, he would be glad to be relieved. He even suggested that we should allow him to sever himself from the mission, hoping, by means of the many Anglo-Indian friends he had made, to be able to carry on his work independently. Others must consider whether his separating himself would benefit the mission generally. It was a poor reward for fourteen years hard and successful work to have all his weak points thus sought out and exposed. For himself, he thought it would be best that he should continue to work in his own way, untrammelled by any official connection with men.

On their part, the assembled brethren were quite prepared to make allowances for what was exceptional in the case of Cannanore as a station. They did not see any urgent necessity for introducing sudden changes; but yet pointed out that the very fact of Hebich's unwillingness to admit any

coadjutor in his work implied a defect in his system of working. Hebich's health had already begun to decline—so much so that a medical opinion had even recommended a temporary absence in Europe; so they thought that it was not impossible that ere long he might himself ask assistance from some one of his fellow-workers.

The Home Committee had hinted that he might perhaps be willing to associate Gundert in his work. This was pointed out to him, on which he talked the whole matter carefully over with him. The result was, that he agreed to receive this brother, should the general wish be that he should do so. However, he stipulated that the new comer should reside at Cherikal, the mission-premises at Cannanore being already overcrowded. When he had once made up his mind, it was not Hebich's wont to allow matters to drag on unsettled; as he expresses it, "With me things always go by bounds." A little conversation with Mögling dissipated his remaining scruples, and, all at once, he was fully persuaded that the matter was of God's ordering, and God would certainly not bring confusion into His own work, but rather refreshment to the overtaxed worker. So now he not only urged Gundert to hurry his movements as much as possible, but himself set energetically to work to make the most of the two months yet to be counted upon before the rains should set in, to prepare the house at Cherikal for his reception, and that of the girls' school, which was to accompany him from Tellicherry. All his old strength seemed revived. From morning to night he was hurrying about, urging on the tardy builders, bathed in perspiration under the burning sun of March and April. Thus his *revival* ended by his at last accepting a fellow in his work.

But there are other things to tell of the year 1848. In February, the British regiment in which he had laboured so assiduously for nearly five years, was moved to Madras. It

took with it a large part of his beloved church. He tells how "twelve fell into sin, by the way, but by grace they were restored." Hebich commended them to the energetic Rev. J. Anderson, who gladly undertook the charge; and who presently wrote, "The soldiers of the 25th Foot, about fifty in number, besides twenty women and followers, now attend our church on Sundays and on Thursday evenings. Nearly all give proof of being truly converted to God, and full of love to the Lord Jesus. They have prayer together every morning and evening, either in the fort, or in our place. God has opened the hearts of many of them in prayer. On Friday evenings we have a prayer-meeting for the women at our house. It is truly refreshing to note how they pour out their hearts in prayer, and what a savour of Christ they shed all around them. In spite of the extra labour it involves, I find this new charge most refreshing to my spirit. Amid all the deadness, indifference and sinfulness all around one, they bring back the fervour of the first love! Truly the Lord Jesus works gloriously in these souls, spite of all the power of sin, and the temptations of Satan to hinder it."

A lively and profitable interchange of letters between Cannanore and Madras now ensued. Presently the Missionary Mr. Braidwood had to report the death of one of the soldier brethren, who passed, full of hope and joy, to the everlasting mansions. Then he remitted the collected gifts of the brethren. They had at first wished to give them to Mr. Anderson for his work; but he advised their being still sent to him who was their father in the faith, as a token of their continued remembrance.

One of these soldiers, a Scotchman, James Duncan, when he had obtained a free discharge on completing his time of service, returned to Cannanore, to walk in the footsteps of his friends Searle and O'Brien. Hebich very gladly received him into the service of the Mission, in September, 1848. He

was put under Jacob, to fit himself for work by the study of the language. He adopted the native costume, and in October married a sister of Timotheus'. However, it soon became evident that it was not easy for him to descend to so low a level as was expected of him. His wife learnt English sooner than he picked up Malayalim. The proud heart of the Scotchman felt keenly every rebuke, and, "found it hard to get into God's ways." He left the Mission in order to re-inlist, in April, 1851, having only caused trouble, and never having been of any real help. O'Brien, on the contrary, was soon able to preach to the natives, and was remarkable for his painstaking zeal, in going round to the neighbouring villages, preaching, in company with Daniel. They were once driven out of a village, and pelted for some miles along the road, but were nowise discouraged thereby.

Of this same year 1848, Hebach writes, "The Lord suddenly opened a door for me, of usefulness among the drummers and musicians of the 43rd regiment, N. I. They all united themselves to me, and for two months I was able to preach in the streets of their lines, going there early each morning. Some of them are truly converted. The work goes on more slowly in the 12th regiment, N. I. commanded by my old friend Colonel Coffin, but among them also one and another comes out, seeking the Lord. Hallelujah!"

CHAPTER XXI.

THE WORK AT ANJERAKANDI.

By the 21st of May, 1849, the building at Cherikal had advanced enough for the new occupants to enter upon it. With ~~our~~ sister Mrs. Gundert, and Miss Mary Kegel, a schoolmistress, came a little flock of school-girls, who, united to those girls who had hitherto been cared for at Tai, came up to about fifty souls. Every Sunday the whole company went to Cannanore for Divine service; remaining there through the afternoon. Hebich, as heretofore, made a weekly trip to Cherikal every Thursday, to watch over the affiliated church there. This opened many fresh interests to him; he had acquired the habit of weaving new elements into the warp of his Cannanore work. His main desire was ever to be entering into closest relationship with as many new minds and hearts as possible. Owing to an affection of the throat from which he had long suffered, his new fellow-labourer Dr. Gundert was unable to preach, and had several times to seek relief from change of air. This interfered with the plans that had been at first formed for a division of labour. But personally this seemed not much to affect Hebich, who proved sufficient for all emergencies, and for the ever-increasing demands of the enlarged station. He was glad that his companion should relieve him from desk-work. The Ger-

man sisters were able to take up many lines of service that had been hitherto neglected.

The out-station of Anjerakandi had been detached from Tellicherry and united to Cannanore. Though he could only pay them short visits, and that upon week-days, the poor Pulaiars there were much on Hebich's heart. He obtained the consent of the planters to certain hours of cessation from labour for these poor people. The catechist there at this time was a worthy man of the name of Timotheus (second of the name) and sometimes he was helped by some of the best men from the Cannanore Mission. The church at Anjerakandi numbered now fifty baptized; they were invited occasionally to visit Cannanore, especially on Communion-Sundays. It was something altogether new for members of this down-trodden slave caste, to be admitted to Communion with Tamul and Malayalim Christians; yea, with European soldiers, ladies and gentlemen. It stirred some of them up with a desire to raise themselves morally to a becoming level. Some quite gave up drinking toddy, which had hitherto been their only enjoyment; others restricted their allowance to a single measure before retiring to sleep. They seemed to desire to be more truthful; more measured in their speech. They tried to please their catechist. Some of those who had hitherto remained indifferent, now asked for baptism.

A class of about thirty of them was formed for further instruction. They seemed sincerely to mourn over the sins of stealing, witchcraft, and incontinence, which had marked their heathen life. Almost the whole body working on the plantation obtained two days leave, at the new year, to visit Cannanore. Twenty-five were baptized at that new year, and at the Lord's Supper there were 178 communicants. It was truly a festal time. Hebich's earnest prayer was, "that each disciple might enjoy such close fellowship with Jesus Christ, that everything contrary to Him and to His cross might be

laid aside. And that we all, being knit together in His Spirit, may be made bold to fight side by side, till death ; striving together for the honour of the Son of God. And that we may be fitted to carry the gospel to the thousands of souls for whom He shed his blood." He himself was so lifted up, that he was enabled to help many whose souls had hitherto cleaved to the dust, to attempt a flight towards higher things.

But this time of rejoicing was followed by a time of severe trial. The party from Anjerakandi were lodged at Tai. It so happened that there were two cases of small-pox, in a solitary hut there. Hebich had not liked to postpone beyond the new year, a festival which had been so long looked forward to, and thought he had taken every necessary precaution to guard against contact with the sufferers. Soon after the labourers had returned, with joy in their hearts, to the plantation, the disease broke out among them. Fifty of them were soon stricken with it. Timotheus, who had some little knowledge of medicine, tended them with the tenderness of a mother, and the most earnest assiduity. He fell a victim to his self-denying faithfulness ; he took the disease, and died on the 31st of January, 1850. The greater number of those first attacked, ultimately recovered ; but in spite of the precautions taken by the planters, who sent all the sick to the other side of the river, the contagion spread, and the whole village was soon like a pest-house. The few who retained their health, abandoned their huts, and built new ones nearer to the river.

The loss of so many hands, just as the pepper crop was ripe for picking was a sad blow to the planters. Hebich visited them, and was greeted with the words, " All this comes of your Cannanore new-year's feast." He could only humbly admit it. But he had not gone there merely to exculpate himself, nor was he alone ; O'Brien and Juda, and the devoted wife

of the latter, Hagar, had volunteered for the care of the sick. They performed the office with so much patience and love, that the name of Christ was thereby honoured. That an European should give himself to the nursing of poor sick slaves, struck them with astonishment. Then the memory also of Timotheus was dear to the new converts; had not he sacrificed himself in his care of them?

The disease wore itself out, after more than one hundred persons had suffered from it. It was not till the Good Friday of 1850 that they were once more able to visit Cannanore and to join at the table of the Lord. About ten had died during the visitation. Another Timotheus took up the post of catechist at Anjerekandi: he soon had an opportunity of proving his devotedness, for now cholera broke out, and carried off many victims. But some of these poor slaves died so peacefully in the Lord, that fresh encouragement sprang out of the trial. Some old men and women, hitherto dull of intellect and hard to move, now repented with tears. Timotheus had succeeded in winning the confidence of most of the younger lads; with their help he made a very successful effort against their drinking habits. Places where they had been accustomed to drink secretly were broken up, and many drinking vessels, of cocoa-nut shell, or joints of bamboo were given up, a spoil over which Hebich rejoiced with child-like glee on his next visit to Timotheus.

The elder planters nobly seconded this effort for the moral improvement of their labourers. "May the Lord bless them for it in their own souls!" says Hebich. Progress began to be manifest. The younger people learnt to sing; and now while labouring in the plantation they often raised their Christian songs, not, perhaps, quite to the satisfaction of the heathen overseers. Whereas they had formerly gone about almost naked, they now sought to provide themselves with

decent clothing. Jacket and trousers came into vogue among the men, and the women adopted a more suitable costume than heretofore. All this did not prevent the higher castes despising them as much as ever. Even within the bounds of the plantation many of what we should consider among the most ordinary rights of a common humanity were denied them. Right of way was not conceded to them upon every path. Entrance within the limits of the Tier villages was of course interdicted; nor were they allowed to supply their wants by purchase at the village shops. If their conversion had been to Mahomedanism, they would have been readily admitted to all such rights; but, in spite of the fact that the rulers of the land professed to be Christian rulers, baptism availed in their case less than circumcision would have done. If one of these native Christians ventured to approach the shop of a Mapila, he was driven off with blows. Once indeed, in such a case, a poor man was beaten nearly to death. He did venture to lodge a complaint, but the very slight punishment inflicted on the offender by a heathen magistrate had no very great deterrent effect. The shopkeepers maintained that, if they allowed them to come to their shops all the higher castes would stay away; and the planters did not venture to run counter to old-established custom. Nevertheless the masters certainly looked favourably upon the improvements. Hebich preached there in English once a month, and not without results. One of the proprietors who had befriended the church there for half a century, testified on his death-bed that his dependence was on the blood of Jesus only.

Hebich was very happy at this time. On the 3rd of April, 1850, he writes to the Home Committee: "It is now just a year since it pleased you, and the Lord, to send my dear fellow-workers to my station. Upon that followed the acquisi-

tion of Anjerekandi, and ever since then my work, my joy and my health have been remarkably increased. I am more courageous in work, and more confident as to its results, and all my work has been with increase of zeal, assurance and joy. The usual preaching at the heathen festivals was very greatly prospered; and in general the utmost freedom was allowed me. We were only once stoned, and that was at Taliparambu when dear Timotheus and Jacob were in some jeopardy. Still by the great grace of our God everything passed off satisfactorily; and my continued freedom there was not diminished. The word works like yeast among the people. I have firm hope that the time will come when it shall please the great Master of Assemblies to pour forth His Holy Spirit upon the multitudes. Anjerekandi has very manifestly prospered since it has been brought into close connection with the Cannanore church. Many have forsaken their sins, and been inspirited with fresh life. A tendency to moral improvement is very manifest; here at Cannanore the church gives me much more cause for joy than for anxiety. The white brethren very much help forward the black. Among the soldiers one and another is from time to time won by the word of truth. The act in favour of liberty of conscience has been a benefit to us: as one result we have now the novelty, that those soldiers who elect to connect themselves with us, are regularly marched to our chapel under an officer. This was first done on the 3rd of February, on which occasion we had a great baptismal service. The soldier-brethren from the 94th regiment number about forty. Thus on Sunday mornings we have a church full of people, to whom I preach in English, while Jacob interprets in Malayalim. I am bold to say that our church increasingly deserves to be called a missionary church."

*passed off
proudly*

heaven

*head of
church*

The 6th of October saw the largest baptismal service that

(chiefly) had yet occurred. Fifty-three souls were added to the church, forty-three of whom were women from Anjerakandi. The degraded state of wives among a slave population had hitherto kept the women back. But there was also a Tier from the same plantation, the first of the dominant caste who had thrown in his lot with the Christians. His young daughter Manni, fourteen years of age, was received into the Cherikal institute for further instruction. At the same time there were some weavers from Cherikal brought into the church by baptism. One of the most talented and rising civil servants of the presidency, Mr. W. Robinson, happened to be present at this baptismal festival. It afforded him an opportunity of judging of Hebich's work, which impressed him with its important bearing on the welfare of India.

But this large baptism was a bitter pill to the heathen. The Kali festival, securing a holiday to all officials, happened immediately after it, on the 14th of the same month. This day was fixed upon as an appropriate one on which to wreak their vengeance. First the relatives of the Tier who had been baptized sought to entice his daughter away. Not succeeding in doing this by stealth, a mob surrounded the Cherikal premises, demanding that Manni should be given up to them. They assaulted any stray Christian whom they could find, and threatened to force their way into the house. Hebich happened to be absent at Anjerakandi. The police were nowhere to be found, though the riot lasted five hours. By a happy chance, a soldier in uniform came out to visit the place, and the sight of him had some slight restraining influence on the mob. The soldier carried back to Cannanore a report of what was going on at Cherikal, in consequence of which a major with some armed men arrived at nightfall, and

raised the siege. Mr. Robinson inquired searchingly into this riot, and took steps which inspired the unruly mob with a wholesome fear. The poor girl who had been the innocent cause of all the uproar had remained the whole day hidden in the innermost room; too frightened to eat a morsel. She now begged earnestly to be baptized at once, as her best safe-guard. Her wish was soon gratified. A grenadier who was present at the solemn service, was so deeply impressed as to date his conversion from it.

On the 21st of September, 1851, a still larger number of the Anjerakandi people were baptized; no less than fifty-three being received into the church at once. In sooth it must be confessed that many of them were but insufficiently instructed. Others were baptized at the same time, and Hebich writes of the circumstance, "This, after seventeen years labour in this country, is the greatest baptism I have yet had! Sixty-eight souls at once! What grace that there is yet room in heaven, and yet time on earth for poor sinners to repent!"

At the new year's festival Hebich had the exceeding joy of seeing one hundred and eighty come into Cannanore from the plantation for the services. He writes, "When they arrived in the afternoon, I trembled with holy excitement; then there were mutual greetings, then singing and prayer. The two congregations came together as one body, at night from seven o'clock to midnight, for the Holy Lord's Supper; and again in the morning from ten o'clock till half past twelve. We broke up full of joy and with renewed vigour."

Hebich could take things as they came, and would begin divine service as composedly with a couple of persons present, as with a crowded congregation, yet it

rejoiced him to see a well-filled church. But after these baptisms, the progress of the Anjerakandi people seemed to pause. There was no very marked increase of church membership among them after that.

CHAPTER XXII.

BEGINNING OF THE WORK AT PALGHAT.

IN November, 1850, Hebich wrote, "I yearn more than I can find words to express, to be going out into the regions beyond, among the heathen; and lo! something or other, correspondence that must not be put off, or business that must not be neglected, ever comes in the way of actual aggressive mission-work. I long to go forth, and here am I held back like a hound in a leash. But by God's grace my children the catechists grow stronger for the fight, and they shall go forth among the people." But whither should they be sent forth? For some years he had sought to found an out-station at Taliparambu, but in spite of all his efforts there seemed no room for it there. It was specially the catechists O'Brien and Paul whom he wished to send forth; knowing that they were men to be trusted, and who were mature in those qualifications needed for a pair of evangelists.

In August the two had gone together to Mudutála, which was Paul's native place. They found willing hearers among the Nayers. Paul's parents had long looked upon him as dead to them; now it is from his lips that the tidings of forgiveness through Christ are proclaimed in the place of his birth. His father, at first scornful, at length acknow-

ledged that he felt himself a sinner ; and he lodged the two stranger-evangelists. At the end he said solemnly, "I also shall yet obtain a share in the salvation of your God." An old village pedagogue, eighty-five years of age and leprous, was full of the tidings that a Redeemer had died for poor sinners. He tearfully lamented that he did not understand how to pray ; but rapidly learnt the Lord's prayer.

A New Testament, and some other books were left in the village, and there seemed reason to hope that they would be useful. Paul's mother almost made up her mind to accompany her son : but for *caste* she would have done so. The same two catechists undertook other preaching tours in North Malabar, proving not only their courage, but their ability and fitness to stand alone. Just at that time, Mr. Robinson, whom we have mentioned in our last chapter, offered to secure a certain yearly contribution, if Palghat (Palakádu), the head-quarters of his district, a place in the South Eastern corner of Malabar, were occupied by the mission.

From that moment Hebich could not get Palghat out of his thoughts. He had long resisted the many and pressing invitations of his spiritual children to visit them in distant stations, being unwilling to undertake any long journey from his head-quarters. But though Palghat was rather out of the way, it was at least within the Province of Malabar. Some one must see to the establishing of the new station, so he undertook it himself. On the 2nd of September he embarked in a patimar, accompanied by Jacob, Joseph, O'Brien, Paul, and some of the boys. They sailed down the coast, landing at Ponani. With his happy company, singing to beguile the way, he went on to Mudutála, hoping to deepen the impression that had already been made there. Paul's old mother rejoiced at seeing her beloved son standing once more alive

before her. But her brother, the head of the house, hearing the singing, came in hastily to interrupt it.

"The idol of the village school is here : you may stay here, and even sit down ; but the place is not suited for singing or praying—the god is much too near !"

Hebich preached to this Nayer till he took himself off, having had enough of it. The mother made excuses for him, saying that if he appeared inhospitable, it was only because he was afraid of what the neighbours would say. For her own part, she heard the word of God gladly. The party camped under a tree, where they cooked their food, singing out of full hearts. Sunday, the 8th of September, was spent at Manien-culam. Here were a Major of Engineers with his wife and a couple of other officers. Hebich joined them at public worship. The major began reading from the English prayer-book, but had some difficulty in finding the places, so that his wife had to help him. When they had finished, Hebich prayed very heartily, sung with his boys, and wound up with a sermon. Of course he was asked to join them at dinner, when he took the opportunity to explain the heart-book to them. His companions the while occupied themselves with the subordinates of the engineer's camp. In the cool of the evening the word was preached in the village bazaar ; and afterwards Hebich remained in earnest conversation with the officers till late into the night.

Arrived at Palghat on the 14th of December, Mr. Robinson gave up to Hebich the half of his own house, and conducted him over the town. It is a considerable place, containing 25,000 inhabitants, of whom 400 were Roman Catholics, with a French priest. Generally the little group of evangelists found attentive hearers, but not so in the Brahman village, where a dispute arose. Some books having been distributed, one of which a Brahman began to tear up, Hebich took it from him, saying, "Take heed lest my God tear *thee* in pieces, as thou

hast torn His word." The man was quieter, and, in spite of opposition, they were able hopefully to scatter much precious seed.

Hebich writes—"My heart was quite won to these poor people. Daniel's introductory words were very touching. He began thus—"I am one of you, ye black people, and I am but a lad, yet also a witness of the great love of God in Christ, which He has made known to me, a poor unworthy sinner." I was exhausted, but, listening to him, a spring of living water burst up afresh in my heart. The people seemed spell-bound. A fine man looked earnestly at me, saying, 'By-and-bye, I, too, must become a Christian. He frequently visited us. In the principal bazaar we were surrounded by hundreds of attentive hearers. Some from the roofs of houses listened for hours to our message. I am certainly the first who has ever so abundantly preached the glad tidings in the streets of Palghat. The result was so encouraging that, by the second evening, my heart was burning with love and compassion for this people. I must now come before you, the Committee, and plead for a competent missionary to be sent here." Mr. Robinson had early thought about a suitable house to be bought for the Mission.

Of course he did not fail to call upon the officers of the regiment stationed at Palghat. The sister of the colonel maintained that native Christians had no individuality in their faith, but were just swayed and influenced by the opinions of whoever might happen to be providing for them. Hebich promised to send her some of his own people to judge by. She had a long conversation with them, and arrived at a just estimate. Meanwhile O'Brien had been much with the drummers and musicians of the regiment. Hebich was able to rejoice in the hope that he had won two of the officers to the Lord.

On the return journey a more inland route was followed by

Augadipooram, where he saw the scene of the desperate fight of the 4th of September, 1849. At that time a band of sixty-four Mapilas had begun, in their own fashion, a holy war, by massacring some leading Hindus. When first attacked, a lieutenant and four sepoy's had been slain, the rest of the troops being driven back in confusion. Subsequently two companies of the British troops had attacked and destroyed them. One of the soldier-brethren was mortally wounded in this encounter. The Hindu Rajah of the place built a handsome monument to the memory of the fallen Englishmen.

In all this journey the natives wondered how Hebach was able to keep up with them; always bright and joyful, seeming to mind neither the length of the way nor the heat of the sun. This proved to be a fresh start in preaching-tours, which had been for some time omitted. Soon after they were entered upon both with greater regularity and to greater distances.

CHAPTER XXIII.

A WORTHY SON.

A DETAILED account of many of Hebich's spiritual children would be both interesting and profitable. Our limits, however, forbid more than a few rapid hints.

In July, 1850, a private soldier fell asleep in Bangalore. He left the half of his little savings to the German Mission, to which he owed his spiritual life ; the other half between the Free Church of Scotland Mission in Madras, and the London Mission in Bangalore, where that life had been subsequently sustained and nourished. In 1851, another soldier left all that he had, seventy-two rupees, to Hebich. In many a remote spot some converted officer, surrounded by his heathen dependants, would assemble around him on a Sunday as many as he could persuade to come, and read and explain to them the gospel, in Hindostani. Or with the help of some Christian servant, read to them and catechize them in Tamul, which they better understood. Many distributed tracts and books.

In September, 1850, there was again a departure of a little company gathered during the preceding three years. This consisted of twenty-eight persons belonging to the 12th Regiment, N.I., which proceeded to the French Rocks. They had a

wet and trying march: the water often flowed through the tents, so that the brethren, gathering for prayer, had to kneel upon their beds. There was neither chaplain nor missionary within accessible distance at their new station, but Captain Halliday undertook the charge of the little church.

The 16th Regiment took the place of the departed 12th at Cannanore. They were destined to receive rich blessing from the Mission, mainly through the instrumentality of one of the youngest among their officers. More than perhaps any other Englishman, this young officer may be quoted as a true son of Samuel Hebich. Not a mere copy of the bearded missionary; for, whilst drawing all his best spiritual gifts from his father in the faith, he retained all his own individuality. He was of Israelite lineage; his name, Gompertz, betokens a German connection. Educated at Jersey, one of the Norman Channel Islands, he was thus a kind of cosmopolite—Jew, German, French, English all in one, as though predestined to a wandering life, and to intercourse with many men, languages, and religions. His father, whom he lost early, had, with some other members of the family, professed Christianity. Other members of the family did not, till much later, come to the faith of Jesus as the Messiah. Though William was a delicate lad, a military career in India was chosen for him. He was anxious only, as soon as possible, to help towards increasing the comforts of his beloved mother in her old age. At sixteen the lad, having obtained an Indian cadetship, parted from his mother, never to meet her again in this life. Earnest prayer and longing desire for his welfare followed him. He remembered specially an aged Rabbi, who, at parting, commended him to the loving care of the God of Jacob. Richly did he experience that care. He landed in Madras to join the army, and was thence sent to the 16th Regiment, N.I., at Quilon. At first he had of course to learn his military duties, and to acquire Hindostani; the

language of communication between the European officers and their polyglot sepoys; but all this did not cost him much trouble. Of occupation he had no lack, and he got through all his work with quiet industry. He continued delicate, and subject to severe head-aches after any little exposure to the Indian sun. For wild and riotous amusements he had no taste, but could always occupy a leisure hour with solid reading. He had been piously brought up in the Anglican Church, but still he lacked the one thing needful. He was a regular attendant at the services held by the chaplain of the station, though he felt him too stiff and high-church to suit him. This chaplain was a clever man, and one who could play well upon an instrument, but who had little idea of the "gospel trumpet." Just at this time Dr. Dealtry, so long and favourably known by his Christian ministry in Bengal, was Bishop of Madras. William Gompertz felt a void in his heart, and knew not how to have that void supplied; so he resolved to write to the Bishop, as to a man of godly experience. He described his feelings, and begged for advice, how a young disciple was to direct his way. He received in reply a fatherly letter of kindly advice, in consequence of which he applied himself the more zealously to the study of his Bible, and to the painful performance of all official and private duties. Yet, somehow, instead of lighter, his heart seemed to grow the heavier.

In the autumn of 1850 his regiment was ordered to Cannanore. Officers and men were delighted at the prospect. After the quiet of Quilon, the officers anticipated a much more stirring life in the larger station, where they hoped to enjoy the balls, the races, and other amusements. The march was got through without any very marked incident; and on the 20th of December the Sepoys took up their abode in the *lines* lately vacated by the 12th Regiment, and the officers in single-storied thatched *bungalows*, which stand each one in

its own garden, or *compound*. Then visits had to be paid and returned, regimental parties were given at the messes, the bands played, and the jests and gossip of the place circulated as the young officers sat over their wine. Many things were told the new comers about old Hebich ; each witty subaltern had some good story to tell, or some joke to crack of which he was the hero. And certainly, had all been true that was told of him, he must have been a strange fellow. It was told how every morning, accompanied by a mob of native boys and lads, he would go about the bazaars singing and praying, till a crowd gathered around him, to whom he would preach. Of course his listeners only mocked, for was it not well known that all mission-work was a sorry failure ? Then, in the daytime, old *long-beard* would visit the English and East Indians, behaving in the most uncouth manner. How he would accost every one he met on the road, whether on horseback or on foot ; how he was never weary of talking about sins and about Jesus. Yea, and forsooth he made it pay, too ! He got many a hundred rupees out of those who were weak enough to listen to him. How he was the rage among the ladies. How he had forbidden a soldier to remit any money home to his old and infirm mother, because all ought to be given to the Lord's work. There was no telling how much money passed through his hands : and it was a mystery what became of it all. To be sure he had to supply all the German Mission with means. But he knew how to manage ! Why his very hand-writing showed that the old Jew was but a tradesman ; yet he presumed to set himself up as a clergyman. Of course he had never been ordained ; but the other missionaries were afraid to expose his deceit. It was a shame that such a fellow was allowed to remain in the cantonment. General X. had taken measures to get rid of him, and right enough too ! Why a soldier, after only talking twice to this Hebich, had gone out of his mind, and shot himself. Then latterly *old grey-beard* *overheard*

had started as father-confessor. He made all who came near to him confess, and make a clean breast of it, and thus got them completely under his thumb. Of course religion was all right in its due time and place; thank God the English had their chaplain; what need was there that this old German fool should be meddling? "More knave than fool," chimed in some; but others were inclined to allow that the man was sincere, but they lamented such an excess of zeal in a good cause. One quiet voice was heard to protest; "perhaps, when we are all gone and forgotten, he may still be remembered as the apostle of Cannanore."

As was natural, young Gompertz went to the Anglican Church; but the doctrine preached, though in more eloquent form, seemed to him more decidedly *High Church* than what he had been accustomed to hear at Quilon. As was his custom, too, Hebich soon called upon the new comers, heartily greeting all alike, whether old friends or new acquaintances, and inviting all "to come also to his shop." His outward appearance was grotesque, and not prepossessing; but, at sight of his beard, Gompertz was reminded of his old friend the Rabbi. One evening Gompertz found his way to the chapel. Two officers of his regiment accompanied him, one of whom, the senior captain of the battalion, we may call Captain George. Two of the trio were at once impressed. Hebich, who had a sharp eye for strangers, noticed from the pulpit the three sitting together. His sympathies were drawn out to the earnest, gentle-looking youth, and, as he retired from the chapel, he said to some of his friends, who remained as usual to tea with him, "He is one of us, you may be quite sure of that!"

Gompertz had to absent himself immediately after that night at the chapel, for three months, in order to pass a final examination at Madras. But something new was now working within him; he could not dismiss the thought of what

he had heard. To be sure the manner in which the Gospel had been set before him was not exactly calculated to please. Rather fastidiously brought up, the rough, and at times incorrect speech, and the uncompromising way in which certain sins were named by one who ever called a spade a spade, was likely enough to shock his susceptibilities. But it was abundantly clear that the old man spoke of what he knew in his own experience, and there was life in all his sermon. Gompertz had never before heard so clear a distinction made between *the law* and *the Gospel*. He prayed, he read, he searched, the matter was certainly Scriptural; and, moreover, it was practical. These thoughts occupied him during the whole of the journey to and from Madras.

After his return from Madras, William Gompertz never failed to attend the preaching of the German missionary three times a week. It was the custom for many friends, officers and others, sometimes even a lady, to adjourn from the chapel after service to the adjoining room, to take tea with Hebich. Any one was welcome; he used to say, "You get everything gratis from me, whether tea, or sermon, or sometimes hard knocks; only come in—all is for nothing." At these meetings the subject of the sermon was more fully discussed, or questions were asked and answered. Perhaps the arrow shot at a venture had wounded some heart, and there was need of encouragement and help. There might be different modes of expression among the brethren thus assembling, but all had the same object at heart; and there was a free and hearty interchange of thought. Young Gompertz, though feeling all the unhomeliness of Cannanore life and climate, yet felt quite at home in his father's house. There was always the same happy, placid expression of countenance; it might be at one time more thoughtful than at another, but never marks of severe conflict and deep sense of sin. Sometimes his old teacher feared that his spiritual development was going on all

too quietly. He would seek to stir him up a little with questions: "Did he, so pious and honourable a young man, who had been kept, as by an instinctive feeling, from anything common or unclean, indeed feel himself a poor lost sinner, needing a Saviour? Surely such as he needed no repentance!" William only smiled, and said nothing in reply. He attended the prayer-meetings of his brother officers, and it was manifest that he grew warmer and more sympathetic. But he was very backward in speaking about himself. He only longed for more of the spirit of grace and of power. But matters came up in which he was not quite ready to give up his own will; especially as to how far separation from the world had to be carried. Once, while looking on at the races, he was a good deal exercised in mind. On one occasion, as he came in to tea, Hebich said to him, "I have been looking at you from the pulpit; what is that scar on your cheek? That was not got while on duty; have you been out shooting?" Gompertz coloured; he had in fact been out snipe-shooting with some of his fellow-officers in the neighbouring paddy-fields. Hebich asked, "Had you any permission to go?"—"I need no permission for it." "No permission! just listen to this young man who can do as he chooses!" Then Gompertz began to see what Hebich was driving at—namely, that even in the smallest matters a disciple should seek to feel that he acts with God's permission. This was his last day's shooting.

Love to the brethren, not merely to those who are equal with ourselves in the abundance of attained grace, but to those also who have as yet attained but little, is a necessary consequence of the realization of sin forgiven, and of the spirit of adoption. The Christian cannot but thus testify to what he has himself obtained. But yet there is a difference of working; so that many Christians can testify only before a certain class of hearers. With William Gompertz it was

otherwise ; he believed, and therefore he spoke to all manner of persons. As was to be expected, his mind was much influenced by Hebich's mind, for was not Hebich his spiritual father ? and, as the German proverb says, the apple does not fall far from the tree. The communion-seasons especially stirred him ; his heart rejoiced at the realized union and communion, not only with German missionaries and English officers and soldiers, with native Christians of various degrees, but even with the members of the poor slave caste, so lately degraded almost to a level with the brutes, but now rejoicing in the same Lord in whom he himself rejoiced. The mission was his first thought. He stinted himself to help it with his pecuniary means. He prayed for the work, and he prayed that he himself might be furnished with a suitable and timely word to speak "in due season" to those to whom he had access. Opportunities of usefulness were abundantly vouchsafed to him ; and, like many another Christian officer in India, when he found official work increasing and absorbing his time and thoughts, he was exercised as to the propriety of his entirely devoting himself to mission-work. But the Lord taught him that he was just in his right place. Why should he seek to open doors for himself, when the Lord so abundantly opened them before him ? Indeed, in one respect he felt that his testimony was the more effectual by his remaining as he was. Often were the taunts uttered in his hearing, that So-and-so preferred psalm-singing to exercising his company—was more at home in his Bible than in the Articles of War ; so he made it his aim to be *an officer*, not merely of constraint, but from his whole heart, as to the Lord and not to men : to take willingly any amount of work, never to shirk any duty, that at any rate he might never give cause to such reproach. And to no one did the Sepoys go more readily than to him in any little trouble ; nor was any other so ready to help any brother officer needing a word of advice or a helping hand

out of some scrape. His was not the foolish good humour which cannot say "No ;" but he was glad at such a price to purchase the freedom of witnessing openly for the Gospel. No small share of work was thrown upon this willing horse. At one time he was performing all the staff duties of his regiment. But he was delicate, and his bodily health often threatened to give way altogether, so that he was early taught the lesson of husbanding his strength. In a short life, which was not to complete thirty years, he became at once a perfect officer and a perfect missionary.

His mode of working differed widely from that of his spiritual father : indeed, they seemed almost to have changed places. The missionary, going to work in right martial style, laid hold on those who were without ; while the soldier, in loving, gentle accents, entreated them to enter. To some, perhaps, the old man's words might sound too harsh ; such might be won by the gentler tones of the younger man. Thoughtless officers, and hardened soldiers, cunning natives, and stolid East Indians, all were equally welcome, and none could put him out of patience. Without any forcing of the subject, he came at once to the one thing needful, declaring, sometimes in a few well-chosen words, sometimes in greater detail, the joy of being safe in Jesus' arms. The light that shone in his eyes so testified to the truth of his words, that often enemies and scoffers had to confess he was right. On one occasion, as he was extolling his Saviour to an old sceptic, the man pressed his hand, saying, "You are a most lucky fellow ; would God that I could believe as you do !"

To that of his words he added the testimony of a happy, simple, childlike walk—not, however, lacking manly firmness. Even unwilling observers were taken with it. His comrades would say, almost peevishly, "We should like well enough to be like you, but it is not so easy for us. With you, you have but to will, and all goes smoothly." Yet how

little did even those who saw most of him really know him. What knew they of the battles won in the secret of his inmost heart? of the yearning desire ever to stand faithful and pure before his God, that he might ever present himself as a reasonable sacrifice to his God? To such as were truly in his confidence, he often confessed how pained he was at his own inconsistent walk: "Though the world may not perceive it," said he, "I see it every minute that I live."

He carefully avoided intruding upon what appeared to him only appropriate work for those regularly in the recognized ministry of the Church. It was only in his later years, and when circumstances seemed specially to point it out to him, that he would hold meetings for edification. He preferred confining himself to simple reading of the Word and prayer. In familiar conversation, all flowed from him so simply, freshly, and affectionately, that no one could accuse him of sermonizing. If others had so much to say about horses and dogs, about military manœuvres, about politics, why should he have nothing to say about that one subject which was of the greatest importance to himself and to his hearers? He seemed by a special instinct to find those who were groping towards the truth, and would encourage them onward and upward. Many a one will thank him through eternity that he so patiently and perseveringly cared for his soul. An officer, who began his military career in Cannanore, writes, "I can truly say that I never met an officer who maintained so holy and consistent a walk, none who so adorned in all things the doctrine of God his Saviour, as dear Gompertz. Under God, he was the means of bringing me to a saving knowledge of Jesus. I have cause to thank God, as long as I live, that I ever met with him."

It so happened that the regiment only spent two years at Cannanore. Even of this comparatively short period William did not spend the whole at head-quarters. For a while he was absent on detached duty, and subsequently had to go to

the Neilgherri hills for his health. On the hills he had the pleasure of meeting an aunt, now well advanced in years. She was still a Jewess, and gladly would he have testified to her of Jesus. But it was precisely this against which she entrenched herself. If he could do nothing else, he could pray, and seek by gentleness to win her confidence. He read the Old Testament to her, longing that the word spoken of old to Israel might be effective to her.

During his stay at Ootacamund he had the great pleasure of seeing Hebich, who, during the progress of a preaching tour, visited some of his old Cannanore friends of the 12th Regiment, N. I. at that sanitarium. He immediately busied himself to help his spiritual father in his work among souls. As concerns the aunt, however, it struck Hebich that "the cunning fellow" ever managed to keep him away from her. He led him to other persons, had always some other house to suggest, where he thought Hebich might be of use. Perhaps he feared that Hebich's rough manner might do more harm than good. At all events, the translator of these lines well remembers how, when accompanying Hebich and Gompertz, they had reached, on one occasion, the very door of the aunt's house. William Gompertz acknowledged that his courage failed, and, with an unexpected gentleness, Hebich at once gave up the intended visit.

Gompertz returned to Cannanore with restored health. It is believed that the aunt, before her end, rejoiced in Jesus as the Messiah.

Among many encouraging instances of blessing attending his work, none was ever more so, or more enduring, than that furnished by the case of William Gompertz. It was about this time that Hebich wrote, "The Lord continues to me such bodily strength, that the most severe exertion does not fatigue me; and, at the same time, He grants such power to the word of His grace spoken by my lips to those to whom

He sends me, that people—yea, godless people—pass from death unto life at the hearing of the very first sermon. I testify, to His honour, that truly His arm is not shortened, But how fast our life passes ! it is as though we were flying ! At the end His work alone shall stand, who has so wrought that all His saints are for ever saved alone in Him. Hal-lelujah !”

CHAPTER XXIV.

HEBICH PRESIDENT OF THE GENERAL CONFERENCE.

As time went on, difficulties were felt from the state of things which had hitherto been acquiesced in; a co-ordinate authority in all the missionaries; each station corresponding direct with the Home Committee; the Home Committee with each station. The need was more and more felt of a recognized central authority in India; therefore, in January, 1850, the system of district conferences was once more introduced. A general conference was also attempted, but one district kept aloof from it. However, the Home Board, which felt that a central authority, responsible for the carrying out of its decisions was needed, settled the matter, by, on the 4th of June, 1850, naming Hebich, president of the General Conference, with Mögling for his secretary. The duties devolving upon each were clearly defined; but it was with a heavy heart that Hebich entered upon this new responsibility. The prevailing feeling was democratic. One brother was just as good as another. Each station was self-contained, and resented interference. It must be allowed that, while unwilling to allow himself to be ruled, each member of the mission was just as little inclined to assume a position of rule. Then also Hebich's peculiarity of character was little adapted to a rigid system

or organization. He thought that he must himself show a good example, by holding a weekly station-conference with his associate, Dr. Gundert. Instead of only consulting when occasion arose, he now spent every Thursday at Cherikal in talking over all the affairs of the station. The matter of a *district* conference was more difficult than the *station* one; for it is not to be denied that he had been accustomed to make sundry exceptional innovations in his own station. To believe him, "everything is quite different in Cannanore from what it is elsewhere." To sit as president of the *General Conference* was the hardest task of all. He was expected to bring in a certain uniformity of practice, and was just the last man in the world to be able to do it. He was like a Radical, suddenly made Minister of state and called upon to uphold the conservative interests of unity and law!

Even at one of the early sessions of the district conference, the angry remark had been made—"We will allow ourselves to be governed by the Home Board, but not by the will of Hebich and Mögling." He only remarked—"Let us keep to the subject before us." His secretary was some hundred miles away from him. While he was considering how he could best establish a regular communication with him, he received the news that Mögling, who had long been ailing, would probably be forced to return at once to Europe. No sooner did this news reach him, than, though the weather was most violent and unpropitious, he started at once for Mangalore to see him.

On this visit, he writes—"On the afternoon of the 2nd of July I reached Balmatha, and greeted dear brother Mögling. He looks very pale, and has an anxious expression in the eyes, and I noticed that he often pressed his hand over the region of the heart. After the first words of greeting he said that he felt he might die that night, then added—"It is

just time for the English meeting, you will conduct it.' I asked who would take it if I did not? 'Otherwise I must do it myself,' said he. Under such circumstances I of course consented, only asking him to choose the hymn. He looked up one on the subject of death. I began at once, preaching from the text for the day; but all this depressed me. Dr. Foulis recommends Mögling's proceeding to Europe on account of heart-disease: and he feels himself that rest may be beneficial to him. I remained at Mangalore till the 9th, devoting most of my time to the dear invalid. We prayed together, and spoke unrestrainedly about our work; of the past and of the future. We both felt thankful that we had this opportunity of being together. The two congregations appear to me to be flourishing. Mögling does not himself at all wish to return to Europe. He seemed to improve during my stay. He hopes that by travelling slowly to Bangalore he may get all the refreshment he really needs without leaving this country. In the meanwhile, brother Würth will take charge of the catechist classes. Gundert will now have to come here in order to be for some months under Dr. Foulis' care. His coming here interests me closely, because if he does not decidedly improve, he will have to go to Europe. May the Lord do all things well! Yea, He ever doeth all well. I am in vigorous health, full of faith and rejoicing in the redemption of my God, which I magnify before all men."

On the whole Hebich proved to be not a very despotic ruler. He certainly had a peculiar way of his own of bearing on his heart the interests and welfare of the general body of missionaries; but he shrank from violent measures. His advice to the Home Board was, not to expect too much from General Conferences, and such systematic organizations. His own favourite motto for India was "slow and sure!" He writes—"I feel quite sure that the time has not yet come for

us to be circumscribed by rules and formularies. What we do need is a revival from above, by the operation of His Holy Spirit. The devil robs us of our Divine Life—and then nothing remains but the offensive (stinking) natural man, full of fine words and wisdom, of course, but in which Jesus is no longer the beginning and ending. Hence arise all our complainings out here. For God's sake help us to obtain more of the divine life! I truly wish to forget all former attainments, and to learn obedience; but I pray you, tie not my hands, let it be the Crucified One whom I obey. Here, in this Babylon, He alone is stable, and he becomes daily more and more to me, for He is still the Saviour of sinners. Oh! how precious their souls are to him! And oh! how beautiful those souls are into which he enters! What a precious office is mine, to have to lead souls to him! We have the Lord's Supper to-day, Sunday, 18th of August, and three new souls join us, European grenadiers. On the last occasion, 28th of July, six joined us, a gentleman and his lady, a soldier, an East Indian clerk and his wife, and a Tamul woman. All are anew refreshed by His Holy Spirit. Then again at Cherikal three young men have come out and joined us, one of whom has desired to do so for the last four years. Bear patiently with me yet a while, forgive me everything that is not right, if too much has been spent, &c., for Jesus Christ's sake. Amen."

An interval of twelve years had elapsed since the last General Conference. The one now held, in January, 1851, served in some measure as introductory to those great changes in the constitution of the Mission which the Inspector, Josenhans, inaugurated at his visitation. Hebich became increasingly engrossed in the general interests of the Mission. Disinclined as he had been to undertake the duties of President, his warm heart was soon interested in each individual

station,—in each individual missionary. Occasionally, when some neophyte or candidate for baptism appeared not to go on quite satisfactorily, the experiment was tried of sending him for a while to Cannanore. Once it was a confirmed opium-smoker, otherwise well inclined; once a clever young fellow, eaten up with vanity, who had exchanged locks of hair with all the young Christian girls of his station; or a fallen woman, to be cared for at Cherikal. In all these cases Hebich took the liveliest interest, glad to help a brother missionary in any difficulty, without for a moment expecting any return. And whether in money or in other matters, he had enough to do ere each station had all its wants supplied. Once, for greater security, he lodged the Mission cash-chest under the care of the government paymaster. One morning in June, 1861, he received a note from him to say that white ants had eaten through it. They had not only eaten the bags in which the coins were, but two government treasury-notes for large sums. Luckily, the portions left proved sufficient for identification!

It would have been a great help to him if he could have induced each station to send him, by the end of October, a regularly-drawn and balanced annual statement; but few could be induced to do it. They trusted all to him, both the will and the power to set all to rights. Once, even,—to be sure it was from a station where there had been very much sickness,—he received nothing but a bundle of disjointed memoranda. All this necessitated increase of correspondence with the stations; but while asking business-questions, he took the opportunity of giving a little spiritual food, or of asking a stirring question: for instance—

“Can you not advise me how to bring it about that we may be all rejoicing together and working harmoniously together in the spirit of Christ?”

Once when, having made out his clear and neatly-written

general statement, he gave utterance to the desire of his heart on the matter, by circulating it, with the remark written on it—

“If we were all in earnest to help in the matter, the making up of the accounts might be much facilitated. In looking through this, you will see that some of the brethren have their *several items* vouchers quite correct. Copy this out as a form for general adoption, and follow their example, so that all may be equally correct next year. As it is, I have terrible work, up and down, backwards and forwards, in my attempts to bring things into shape. Dear friends, will you not have mercy on your aged brother, and help him somewhat?”

This touching appeal resulted in some improvement.

The visitation was now impending, and Hebich had to prepare for it. He sometimes waxed a little hot, but Mögling, with his calm way of looking at things, helped to quiet him.

“The general interests of the whole mission,” he wrote to him, “will depend more upon your general conduct now than you imagine. Those who are inclined to prefer their individual interests to those of the whole body will plead you as their excuse. If I were the Home Board, I might say, ‘We will not worry old Hebich even if he cannot quite accept our ways, but will leave him to work on in his own manner as the Lord may teach him, and as best suits his past experience and long-formed habits. But he must be the only exception; all the rest must submit to a common order.’ But I am not the Home Board; so would it not be best, dear old friend, to bear in mind the general interests, and that therefore you should seek to be an example to all in your submissiveness? That would be conduct worthy of a true captain.”

He had been required to disperse his boys, sending some to Mangalore and some to Tellicherry, where it was thought

they could be better taught, leaving him at the same time freer for a wider scope of work. It went to his heart; but all that he could say to it was, "It drives me much to my knees."

CHAPTER XXV.

THE VISITATION.

A PERIOD of seventeen years had made great changes, wonderful growth, in the Indian Mission of the Basle society; and the Managing Committee felt a desire to become more intimately acquainted with the actual working than had hitherto been possible. Mr. Josenhans, the Inspector of the Mission House, was therefore sent out to visit all the stations. Accompanied by a number of new missionaries, he arrived in India in the autumn of 1851, and remained in the country till May, 1852. The party landed at Mangalore on the 15th of October.

After the great baptismal service which, as already noticed, had been held on the 21st of September, Hebich had eleven months' general accounts to wade through and write up before he could well proceed to Mangalore to meet the Inspector. He therefore made use of the post to convey his greetings, writing—

“Welcome, dear Inspector, in the name of Jesus, at last to Indian soil! Welcome to yourself and to all your dear companions! Especially do I greet my beloved Diez. This is the chosen land for our labours, where we have the privilege of helping in gathering in the travail of the soul of the Crucified One. Hallelujah! Nor labours nor suffering can

be too great for His sake, for He is worthy of it all. So, courage ! Let us be faithful unto death. Amen."

In explanation of the special greeting sent above, "To my beloved Diez," it may be mentioned that at the meeting of the General Conference, there had been a good deal of discussion as to the advisability of supplying Hebich with a special assistant in the keeping of the accounts. He then wrote to the Home Board, which had also mooted the question :—

"Now in answer to your question, which is especially personal to myself, as to whether I would consent to have associated with me a brother who should be a man of business, I must beg leave to say decidedly that I do not want such an one at all. If I wanted any one, it would be a preacher. I had far rather have no one, than a person who cannot be with me in every branch of work."

In spite of this protest, however, it had been settled that Ernest Diez, who had formerly been a merchant, was to go out as Hebich's assistant. He and the new recruit did not meet till the 24th of October, when the young man at once took to the lively "senior." On the evening of that 24th of October, just as we were sitting down to tea at Balmatha, the Inspector called attention ^{now} to a strange figure with a long stick, a broad-brimmed white hat, and a prodigious shirt-collar falling over his shoulders, approaching at a rapid pace. "In a moment he stood before me," writes Mr. Josenhans, "truly a noble figure, great and strong, his head almost bald, but a long grey beard down to his chest. He greeted me earnestly, modestly, yet with a certain child-like simplicity, with a few scripture words. But no sooner did he turn towards the brethren than the fire seemed to kindle within him, and all was life and animation throughout the mission-house. 'Mr. Hebich has come,' passed from mouth to mouth, and all hastened up to welcome him. Soon, however, with the air

of a commander, he formed the young catechist class into a semicircle, and gave out a hymn to be sung. He then sat down with us to tea, and entered into lively conversation."

Mr. Josenhans now devoted six days exclusively to Hebich and Mögling, and the impression produced on him was favourable. Special details of business were soon settled. Hebich was now appointed special trustee for all the Mission property. But some questions, such as the allocation of the various missionaries, the prescribing their circles for work, and the adoption of a general and uniform Church order offered greater difficulties. He admitted that it was a good thing to have a recognized head, but also felt that too much was being put upon him as that head. The interior work of his own station was to him of the utmost moment; and yet even the abstracting of the general accounts took him away from that work for a whole month of each year. He bluntly said—

"The object of my life is to maintain life in the Mission, but I cannot undertake to rule everything; however, I will obey orders."

The introduction of a liturgy he did not at all relish. By long habit he had, as it were, formed a liturgy to himself. He said, "As we have God's own word, I object to the introduction of man's inventions into Divine service. In the course of a century or so, these human things come to be looked upon as of divine authority. I say nothing against it for those whom it may suit; some, perhaps, may use it with advantage; but if I am expected to take it up I had rather go away altogether. What would my English people say if I began to read out an absolution? They would run clean away from me!"

The Inspector was bent upon getting the flower of Hebich's young men drafted into the Mangalore catechist class, which had become a more important institution than ever. He held out the prospect of his receiving in return some of the young

men who had been educated in the seminary. Hebich, who knew that this would be demanded of him, had already passed through his inner conflict on the subject ; so his only answer was—

“I am ready for everything ; but still, having chosen ‘*the one thing needful*’ must ever be of more importance for a catechist than any amount of training. I must have them back as soon as they have finished their course. Surely when we have been privileged to quicken souls into spiritual life, they are a special gift to us from the Lord. However, I will gladly accept two of these new men. I prefer receiving to giving up.”

Accordingly, two promising lads, Diego Fernandez and Sebastian Furtado, were allotted to him. Then he suggested that as the catechist-class had their holidays in February, they might as well accompany him to the heathen festivals.

Both here, and afterwards at Cannanore, the Inspector watched this most original man with keen interest, noting much of what was admirable and peculiar in him. Mr. Josenhans was able to give Hebich the latest accounts of his mother ; that old lady, at 82 years of age, living on the fourth flat, still tripped up and down the long flights of stairs with the activity of a girl ; while one of his brothers, having fought his way through life, was now settled down at Ulm, a pensioned captain of the French army. Hebich, in return, had anecdotes to communicate about two other brothers, one still living in Lubeck, but one since dead, who had been decorated for once parrying with his arm a thrust made by a Frenchman at the Crown Prince of Würtemberg. He read out to the Inspector the original letters of his father, or narrated his many journeys, or talked over his experiences while at the Mission-house. Mr. Josenhans gives in the following words the estimate he had formed of him :—

“Hebich is an earnest, zealous missionary, full of heroic

courage, but withal manifesting a truly childlike and noble soul. It is harder for him than for most of us to put himself in the place of others, or to take up a new idea : but bring him to it in a loving way, and he is ever ready to give up his own notions as far as possible, and the evidences of a broken spirit are always manifest in him. Preaching is a perfect passion with him. He is never troubled as to not doing it well enough, nor ever at a loss what to say."

On the 30th of October Mr. Hoch was married. At the marriage-feast one feature gave special pleasure. Hoch had placed a scripture-text upon each plate. Hebich, beginning with his next-hand neighbour, took each text in succession, and applied it lovingly, but wittily, to the one to whom it had been given. When he had done, I took up his text, and applied it with the same freedom to himself. It was worth noticing how lamb-like the lion sat, and allowed himself to be preached to. Then Hebich, taking the Inspector by the arm, and with joy beaming in his face, led him out into the verandah to see the rows of Tulu Christians seated there, partaking of their share of the feast, rolling up balls of rice and curry with their fingers, and cramming them into their mouths. Mr. Josenhans found the sight so little attractive, that he left the old missionary to enjoy it, and to season the poor people's feast with sundry spiritual remarks.

After this Hebich hastened back to his own station, with a promise from the inspector that when he had finished his work in the more northerly stations, he would pay him a visit there towards the end of the year. Other work had to be done ; accommodation must be provided for his new assistant ; two additional rooms must be built. The inspector having sanctioned this building, Hebich and his young assistant departed together. He felt that the work was entering upon a new era, and besought the Lord, with tears, both in private and in the congregation, "that of His free grace He would

pity us, making us all partakers of true repentance and of His Holy Spirit. As for me, I will make it my object to please Him who has accepted me, and I am sure He will do all things well. Hallelujah ! Amen."

On arrival at the station, "the recruit" soon found himself under a hot fire of engagements. He had to work hard at English and at Malayalim, at the same time to oversee the building and sundry domestic arrangements. Diez felt satisfied that all would go well. Yet there were difficulties. He says, "If Hebich fancied he detected aught of unbelief or of questionable habits, he would attack me at once, and sharply too, with the word of God. With holy earnestness, yet in a loving tone, he would say, 'Take care, you fellow, or I will kill you !' Then, taking up the English Bible, he would turn up text after text, exclaiming, 'There, do you see, you rogue ? Rogue that you are, read that ! Ah ! you are all Hottentots, regular infidels—that is all humbug !' Then again, he would inquire whether I made a habit of prayer ?—whether I studied the Word ? If there was anything particular that I wished to ask him about ? If I had anything on my mind ? All his fatherly ways, his care for my comfort and health, drew my heart to him. I felt my position a very happy one. Hebich specially commended me to the prayers of the Church for help in my work. Yea, before I ever left Europe I had already had the benefit of the intercessions of this praying company. Occasionally I took offence at something or another, and especially if I had been negligent in prayer, or unwatchful, my temper would get the better of me. Then he would keep aloof from me for a while ; or if during, it may be, our morning walk together, I would speak out a little warmly to him, he would humble himself in a way that at once put me to shame. Then, the atmosphere once cleared again, he would say, 'Now do not behave to me again like that ; be a good lad to me !' "

The Andjerakandi Christians came in full force to Cannanore for the new year's festival of 1852; but the Inspector, whom they had hoped to have seen, was unable to come at the time appointed. He did not reach Cherikal till the 10th of January, and Hebich rode over there early, as he had much to speak about. Mr. Josenhans had, from the moment of his arrival, an experience of the peculiar state of society prevailing in Malabas. On the 6th there had been an outbreak of the Mapilas near Andjerakandi. Thirteen poor wretches, stirred up to it by their priests, had vowed to commence the holy war, and exterminate the infidels. They attacked the house of a rich Brahman, ill-used and murdered about twenty of the inhabitants, and set the house on fire. The European troops sent against the insurgents soon rendered a good account of them; but the excitement in the neighbourhood was slow in subsiding. It was rumoured that the Messrs. Brown were to be the next victims. All were in a state of sleepless watchfulness. The Christians were hastily armed with pikes, and were set to patrol the neighbourhood, and to guard the planters' house. Hebich sent out some of his people to encourage the catechist, and prepared to go out there himself, with Mr. Josenhans.

The 11th of January was a Sunday, and the feeble tones of the bell, afterwards replaced by a much finer one, sent out by friends in Lubeck at Mr. Josenhans's suggestion, called the congregation together. The Inspector thus describes the day :—

“Hebich first gathers the catechists together in his own room, where they sing and pray. He then goes out to meet the women and girls coming from Cherikal, and directs them to their seats. While they are assembling, a catechist reads aloud, either in Tamul or Malayalim, some chapters of Scripture. Officers and ladies arrive in carriages, or riding; a squad of soldiers, in red jackets and white trousers, is then marched

in, and they occupy the higher benches at the back. The natives sit more to the front, on benches, the children squatted on mats quite in front, the smallest nearest to the preacher. Hebich now enters in his gown, and kneeling at the table, which is covered with a white cloth, utters the opening sentence, 'Our beginning be in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' Then the natives sing a verse of a hymn, next the English sing, and so on till there has been enough of it. The old man then kneels down again, and prays in a most childlike manner for nearly an hour. He mentions at least fifty names of persons or of places in his prayer. The special need and present danger of the Andjerakandi Church is mentioned in a peculiarly feeling manner. Then, also, the Inspector is remembered, his wife, his children, friends at home, particular members of the congregation. Then also for the colonel at that time in command, and for his wife, that the Lord would open their eyes and convert them. What he says in English, Jacob, who is kneeling by his side, interprets. It is the same with the preaching; by the time Hebich has taken breath, his last sentence is rendered into Malayalim. If a more difficult sentence than usual makes the interpreter hesitate, he can sometimes administer a smart reproof, so as to bring tears into the poor man's eyes. Then a short concluding prayer, another verse is sung, the congregation still on their knees, and that finishes the service.

"This Church is certainly one of the phenomena of our Mission. There is much spiritual life manifest, but the form is just Hebich's own—much, indeed, to admire, but also much that rather startles. What mean that small rod, and longer cane, on the table by the side of the English, the Tamul, and the Malayalim Bibles? Well, it is soon made evident. If, during the prayer, the little children, who kneel just in front of Hebich, forget themselves and begin to play or fidget, he is

up in a moment, and, having restored order by the administration of a smart cut, kneels down again as though nothing had happened. I remonstrated with him on this, as being quite contrary to all ecclesiastical propriety. Afterwards these peculiar 'church ornaments' disappeared."

The Inspector recommended as a better method that a Sunday school should be adopted for the children, which was at once done, and by the very next Sunday it was in full working order.

Mr. Josenhans continues—"Hebich's demeanour towards his flock is affectionate, and they testify to his love and patience. A happy state of things exists among them, especially in a religious point of view. In preaching, he brings all his bodily strength into play. I am surprised how he stands it. One special source of his attractive power is, that he is never weary of showing forth the sufferings and death of the Lord Jesus Christ. Thus it is that, living himself in Jesus, he has counsel and comfort for the worst of sinners. It inspires one with new life to hear him speak of the tender mercies of his Saviour. When the brethren gather round him, he has little to say about the concerns of every-day life; but there is ever some text of Scripture upon his lips.

"But his housekeeping is peculiar, and partakes somewhat of the roughness of barrack life. I have recommended, and all the brethren concur, that his habit of having all the catechists living together in common should cease. No community can get into a truly healthy state with this barrack-life. Everything depends upon Hebich's individuality; were he to die, it would all go to pieces. It is true that he has the advantage that his men are always at hand, ready for any sudden emergency; but then there is no *home* or *family* life, nor do they learn the value of money or of true habits of economy. Hebich is afraid of allowing his catechists to own anything, but in the ordinary course it must come to that. The station rests on

no sure foundation, so long as the Church consists only of those employed about the Mission, with the officers and servants, and none occupied in their own business pursuits.

"On the 14th of February we proposed going to Andjerkandi, as the disturbers of the peace were all either slain or captured, though friends warned us that we might still be in some peril. The following evening, while I was preaching, the drums beat to arms, and the English brethren had to leave the chapel. Hebich also went out to gather the news, and I began to fear that I must give up the hope of seeing Andjerkandi. But he came back with the intelligence that it was only that a detachment was to be sent to Tellicherry to guard the prisoners, as a rescue was apprehended. So we determined to pay our visit to the plantation. We continued busy with the catechists till midnight, were up again at four, and an hour later we—that is, Hebich, Müller, and I—rode forth. By nine o'clock we reached an abattis, behind which men, armed with spears and firelocks, were standing to resist any attack that might be made by the Mapilas. They were Christians, by whom we were gladly welcomed. They accompanied us to their chapel, which was built on the top of a hill, surrounded by their cottages. The masters had granted a holiday to the members of the flock, so they were all there, and greeted us with the singing of a hymn. Then we had to shake hands all round, after which we entered the chapel, where I addressed them, brother Müller interpreting for me. They were invited to gather again at noon for a regular service.

"Passing down the hill and through this first Christian village, we went to the planter's house on the banks of the river. There we were received by Mr. John Brown, now growing old, and by three younger planters, and we had breakfast with them. They seemed very cautious and unwilling to say much, yet readily allowed that in the late

Mapila outbreak, the Christians had proved much more trustworthy than the inhabitants of their Teir village. Hebich asked leave to preach in this Teir village, and was told that eventually they might perhaps sanction it. He pressed upon them the responsibility they incurred by keeping the sound of the Gospel from these Hindus, who were so immediately dependent upon them. After breakfast we were taken over the works, and saw the preparation of the cinnamon and of the pepper, the winding of silk, and other industries.

"We then made our way up the hill again to the Christian Palayers, to whom I preached for an hour. Afterwards, while Hebich was introducing them individually to me, he suddenly caught sight of a man in the crowd, to whom he immediately pushed his way, and, taking him by the arm, brought him up, introducing him as one of the only three who still continued heathen. He also brought up the other two, who seemed rather less morose and forbidding than the first. We then had some talk with individuals, and especially with the catechist Timotheus, who does his utmost to keep order amongst his somewhat rude flock. When we took our leave, the boys gave us an English song at parting.

"We dined with the planters, and then crossed the river in a boat, calling out parting salaams as we drifted across; mounted our ponies, and rode in to Tellicherry. I shall never forget the impression made upon me by those parting words called out over the water to those simple-hearted folk. The men stood nearest the bank of the river, cheerful and bright: a little further back the women were grouped, not so shy as heathen women are; further back, many heathen of various castes were also standing, apparently not without sympathy in the scene. I think that if their masters would sanction preaching to them, they might also be won over to the Gospel."

This hope has not been fulfilled. The planters were them-

selves too much entangled in the customs of the country, to care to have those customs broken through in the families of those most closely dependant upon them.

During the further course of this visitation-tour, Hebich and the Inspector met yet once or twice. The next occasion was in Calicut, where a District Conference was holden from the 3rd to the 5th of February. On this occasion Mr. Josenhans remarked how very much he had been impressed with the lively piety, and spirit of brotherly love and mutual help which he had found prevailing in the Cannanore church. He was especially gratified at the unity which had there been attained between Europeans and natives. It allowed the missionary to work on so much more unconstrainedly than is often the case where he has to lead a kind of *amphibious* life; presiding over two different church forms. A happy result is produced, in that first the natives learn their common birthright, and the Europeans gradually lay aside their spirit of caste exclusiveness. He also approved of the plan of the various social classes having each a prayer-meeting in his own circle. Certainly, though Hebich might be the eldest among the missionaries, he was one of the most vigorous, and best prepared to go further afield, should opportunity offer.

"Yet," said he, "there are still some points there, which may be improved. For instance it is desirable that the form of divine service should be gradually brought into conformity with that which obtains at the other stations. The Home Committee considers that the introduction of a liturgy will be a first and important step gained towards a most desirable uniformity; and I much wish to see it done." Hebich could not be brought to promise more than as follows: "I am not given to much reading; I will endeavour to learn the form enough to enable me to adhere to it substantially from memory."

About his orphan boys Hebich had a tough fight. He had seen reason to abandon Tai as an out-station, both on account of its unhealthiness, and of the impracticable character of the fishing-population: and therefore he had collected the orphan lads in his own compound. Though he wished some change made in this respect, he yet did not wish them taken entirely out of his own care; but the remaining members of the Conference were unanimous in favour of sending them to the District Orphanage at Tellicherry. It was pointed out to him that the distance was so inconsiderable that he might continue to watch over them, and visit them from time to time. At last he gave in, saying, "If it be necessary I will give up my orphans."

On the other hand, his request to be allowed to occupy as out-stations Taliparambu and Palghat was granted. Had the society been richer, Palghat would have been gladly adopted as a separate station for an independent missionary. Mr. Josenhans thought that perhaps some one of Hebich's catechists might be fitted to hold the higher post of an assistant missionary. However, all felt that it was foolish to think of occupying the whole country, cutting it up as it were into parishes, each occupied by a German missionary.

After this Conference, the Inspector continued his tour by proceeding to the Nilgherry mountains; and Hebich set about his preparations for visiting the heathen festivals. He writes concerning them, "I go there with my life in my hand; and I can only ascribe to God's loving care that in previous years I have not been slain there. And then, among my own people, there are ever so many disorders to be remedied; so much of what I call 'devil's business,' that it becomes well-nigh impossible for me to lead them out against the enemy. For unless we be ourselves every one of us in the Lord Jesus, how dare we face the devil in his strong-

holds? Hitherto the Lord has had mercy on us and on the people, and has ever given us cause to rejoice."

It was only questions like this, as to the spiritual state of his own people, that made it at all difficult for him to visit the festivals, for questions of political expediency never troubled him.

Yet this was a time of unusual ferment in Malabar. The Arab Tungal (or headman) of Condavetti, had been the open instigator of rebellion under the guise of a Jihad or holy war, and to be true to its responsibilities, the government must attack him. The movements of the authorities were so closely watched, so quickly betrayed, that there seemed no little risk that the holy war might burst forth before the English Government had gathered sufficient force in hand to strangle it. The Tungal tried to terrify the Collector by marching on Calicut at the head of some thousands of armed Mahomedan fanatics, giving out that he was coming to find out what the Government wanted of him. But Mr. Conolly took his measures so well that the Tungal himself took fright, and suddenly expatriated himself, embarking, in March, in a native vessel, on pilgrimage to Mecca. Once there the Turkish authorities managed to detain him, and he was only able to do mischief in Malabar, by the influence he exercised over the pilgrims who, from that province, visited Mecca, and by his letters.

Three years later it became clear that, absent though he were in body, he had still, by such means power for evil. At first on his departure, quiet seemed restored, and that uneasy upheaval which had begun to manifest itself throughout the province, seemed to subside. In February Hebich went to the festival at Payawur. It happened to be just at that time that the Tungal was threatening Calicut, and he found the festival but thinly attended. Afterwards, taking with him the two new catechists who had

been assigned to him from Mangalore, and the new catechist class, he went on to the Taliparambu festival.

Here he at last succeeded in doing what he had sought in vain to manage for the past five years. He found a plot of land for sale—small, and dear enough, certainly, but well situated. He says, “We were this time a stronger body than ever, and our singing proved very attractive. However, as my new heroes did not yet understand my manner of proceeding, they rather increased my work. My own catechists preached with much power. It was there that I had to part from my dear lads, who accompanied Mögling towards Mangalore. It was a hard parting for me. I cannot describe how deep in my heart have sunk the memories of those blessed times which we enjoyed together in 1847.”

Mr. Josenhans’ visitation-tour was wound up by the holding of a General Conference at Mangalore. Hebich was also in his place at it. He brought before it a matter which had been for some little time working in his mind; namely, his wish to receive another British soldier as a catechist. It was a certain Charles Stocking, whose period of service had well-nigh expired, and from whom Hebich expected great things. The permission was granted, but with the proviso that in future no European was to be so received, except after a period of probation. It was then also settled that Hebich’s interpreter, Joseph Ramavurmah, should for a while study German and theology under Dr. Gundert, with the ultimate view of his ordination.

Hebich was in a hurry to take his leave, for the conferences were never much to his mind, and he longed to be back at his active work. Before Mr. Josenhans’ embarkation, in May, he received a hearty letter from Hebich, dated from Palghat, in which, in most childlike simplicity of language, he expressed his great thankfulness for the happy results of the visitation. “You know now more both of our sorrows and of our joys.

After these eighteen years I do not feel that ~~my~~ course is yet run. So far as it depends upon me, my own salvation still hangs as by a thread. The Lord Jesus, who was dead, and is alive for evermore, is alone the author and the finisher of our faith. Therefore, dear brother, as ~~you~~ are truly His servant, look up to Him, and hold up to Him your hands. In Him alone is living hope, joy, victory. To look at ourselves, or at our own doings, is but vanity and vexation of spirit. Amen. I know of nothing better to write to you about, and it is what all the children of God know. Happy they who practise what they know! As I ~~love~~ you ~~in~~ the truth, so grant me your love!"

Mr. Josenhans' judgment concerning him is as follows:—"Though Hebich be no scholar, he is a practical worker. What others elaborate at their desks, he brings forth in his life. A preacher of the Cross, he holds his banner joyfully aloft, and presses on, through storm and terror, into the very head-quarters of the foe. There he gains a footing, and bravely repels every fresh assault of the adversary. Hebich is, above all, a Christian, and that is the main thing. From the first moment of meeting him, one feels that the Lord lives in his soul; that he is one of those humble souls, poor in spirit, to whom the Lord grants 'grace for grace.' This is the secret of the success of his labours, and that the Lord allows him to succeed in so many of his enterprises."

CHAPTER XXVI.

THE OUT-STATION OF PALGHAT.

ON the 21st of March, 1852, Hebich presented the two catechists, George O'Brien and Daniel, before the Church, to be solemnly set apart for the work at Palghat. He especially commended them to the prayers of the sisters. Immediately after this impressive service they started to take up their post. They readily found a suitable residence, and at once entered upon work. Hebich himself soon paid them a visit, arriving in Palghat on the 19th of April. He looked around him there for opportunities, preaching morning and evening in the streets, and, as he expressed it, "led his people under fire." Then, seeking out the nominal Christians residing there, he offered them the advantage of pastoral care, if they would submit to be ruled. This was a hard matter to settle; yet some of the drummers of the 20th Regiment, N. I., declared themselves willing to give up drink, and to become Christians indeed.

On the 22nd he received all those Christians who consented to come to him. The men came, of course, with their long "caste locks," the women with their ornaments. He laboured long to make them understand the "birth from above" (John iii.). They then declared themselves prepared to accept

him as a servant of the Lord's; whereupon he proceeded to cut off the caste locks, and to relieve the women's ears and noses of their many rings. A couple, who had been living together without that sanction, were united in wedlock. Afterwards, at the administration of the Lord's Supper, twelve of these Christians were present, Tamuls and East Indians. Though they could hardly be called permanent residents, yet they formed the nucleus of the Palghat Church. After this he spent a week in a missionary tour in the neighbourhood. The inhabitants, a mixture of Tamul and Malayalim people, seemed mostly well-disposed, and inclined to listen—as is, indeed, generally the experience of missionaries on their first visit to any region in India, before the heathen have quite perceived what it all really means. A number of books were distributed during this tour.

From thence he passed on to Coimbatore, an elevated and healthy station, which had been occupied for many years by the London Missionary Society. The missionary, Mr. Addis, with whom he especially desired to be on friendly terms, received him cordially, and invited him to preach in his church. He took for his text John xiv. 21, in connection with Psalm xlv. 11. He told the people that their pastor had hitherto spared them as much as possible, though quite agreeing with the preacher; and he urged upon them to prove their love to their pastor, and rejoice his heart by cutting off their top-knots and discarding their ornaments. He himself thought that his discourse had impressed some of them, but his interpreter, Joseph, thought that the devil had snatched away whatever of real good they might have derived from it, by filling their minds with talk about locks of hair and jewels of gold. Hebich had always a great repugnance to these things, as being, as they no doubt are in India, associated with heathen customs and superstitions, and ever tried to impress upon the European ladies who came under his influence that

by indulging in a use of ornaments, which to them might be comparatively harmless, they put a stumbling-block in the way of their native Christian sisters, and an additional difficulty in the way of the missionary. Any good impression produced at Coimbatore was also lessened by the German and his companion continuing their journey on the Sunday evening, which was not a hallowing of the Sabbath in the manner in which they had been taught to understand it.

They travelled through that night to the foot of the Nilgherry hills, which they ascended early next day. On those hills he found much to occupy and to interest him, in all of which he was efficiently helped by the missionary brethren resident there. He had been a little disinclined to enter upon this new field of work. He writes—

“I had to silence many doubts before I could make up my mind to go up the mountains. At length, however, I thought that, after eighteen years of labour in the heat of the plains, I might well allow myself the enjoyment of a little cooler air; being thankful, too, that it was not ill health which brought me there, but only the ordinary course of work.”

The week that he spent in that beautiful region was a time of much enjoyment to him. He scarcely felt the cold, which his poor companion Joseph suffered from very much. He first went to Kaity, where he accompanied the missionary Metz to the Badagas (an agricultural hill-tribe, speaking a corrupt Canarese), to whom he preached with all his might. Thence he passed on to Ootacamund, the principal hill-station. It was just at the time when, as mentioned in a former chapter, young William Gompertz was there, as were also Colonel Coffin and the translator of this memoir, and many other of his old and loving friends. Captains Dobbie and Selby, whom he had formerly known in Cannanore, he sought to introduce to other earnest-minded Christians. He was almost the whole day visiting from house to house and holding meet-

ings, which proved to many seasons of great refreshing. He had there an unexpected meeting which interested him much. Entering the post-office, he came face to face with a man whom he at once recognized as a fellow disciple. This was old Mr. Norris Groves, long looked upon as the leader of Plymouth Brethren in India. He was now sore tired, and drawing near to a death which, if it was one of great suffering, was yet also one of joy in the Lord.

Very touching was it to see the meeting of these two men, in many respects so different in character and in judgment, and yet united by a bond which is more close than any such difference can overcome; very touching to see the affection that beamed in their faces, as, with eyes suffused, they long held one another by both hands, though not many words were spoken; and they parted, never to meet again here below.

Every opportunity was taken during his stay to exalt his Saviour. The missionary Mörike accompanied Hebach to Coonoor, where he made the acquaintance of the aged General Kennett, an interesting monument of bygone times, linking, as it were, a past generation with the present. He explained his favourite "heart-book" to the old General, who, when he came to the serpent, was about to run away, but yet allowed himself to be persuaded to hear it out. Hebach wound up with prayer, and was then heartily thanked by the old General.

After a visit to Koytaghiry, the easternmost of the hill stations, Hebach had to wend his way again to the plains. After his return to the coast he thus writes :

"I sat all the evening of the 11th of May at Sispara, warming myself by a good fire, and was there able calmly to look back upon all the events of my visit to the mountains. I felt thankful that I had undertaken it. The light invigorating hill air and the beautiful scenery have refreshed me, and

I have also much enjoyed the work among so many and such different people at the larger stations ; as also the solitude of the last places, where I had leisure for reflection. Once more down here on the hot coast, I still feel the benefit of it all."

Mr. Mörike writes concerning this period :—

"The visit of beloved brother Hebich has done us all good. Though he spent so few days among us, he has kindled many little fires up here ; many retain a happy remembrance of him, and his whole mode of life gave us much to think of. His visit was also useful in stirring many to help the Mission with their money."

He descended the mountain-pass on foot, passing safely by a wild elephant ; but it made him run through the steamy bamboo-jungle rather faster than he had perhaps ever run in his life before. Of those who met together during that memorable visit, how many have passed away ! Not only Hebich himself, but also Mr. Norris Groves, and Mr. Addis, Mr. Mörike, General Kennett, foully murdered, Colonel and Mrs. Coffin, William Gompertz, and many more whom we cannot here enumerate.

On his homeward way he paid a visit to Maliapooram, a place of which we shall say more in a future chapter. Then passing rapidly through Calicut ; he thus describes his return home :—

"On the evening of the 18th of May I rode into Cannanore, arriving just as brother Diez had finished his first attempt at preaching extempore in English. We had a happy meeting after an absence of more than a month. The building operations were all nicely finished, and I was able once more to occupy my old rooms, now freshly done up, and the roof raised by two feet. Thanks be to God for all His grace !"

Everything had gone on prosperously at the head-quarters station, but at Anjerakandi he found a little deadness pre-

vailing. The excitement there had rather stirred passions among the labourers, and there had resulted some sharp quarrels. But some happy death-bed scenes had exerted a hallowing influence. The heathen overseers had ceased accusing the Christians of the robberies of crop which now and then took place. As a means of strengthening life among them, Hebich now had a selection made of five of the elders, whom he appointed deacons. He was perfectly satisfied with the selections made for this object, of men full of faith, who faithfully supported the labours of their teacher Timotheus. At Taliparambu, building operations had been so far advanced, that the approach of the rainy season caused no more anxiety.

On the 31st of May, just as Hebich had returned wearied from a visit to the out-stations, and had lain him down to sleep, one of the soldier-brethren who happened to be on duty at the neighbouring guard-house, awoke him with the news that the fishing village of Tai was in flames. He writes, "The fire seemed to be raging furiously, and by the time that Diez and I had got half-way, I thought that nothing could remain of the village. Yet strange to say, no one was moving to their assistance ! The reason of this was, that shortly before, when the Mapilla quarter was on fire, a company of soldiers that had gone down to help in extinguishing it, had been pelted by the Mahomedans, so it had been determined to send no more help in such cases. I found that our catechists' house had remained uninjured, but sixty-five dwellings were destroyed. The woman in whose house the fire had originated, came and fell down at my feet, weeping in great distress. I tried to soothe her in her sorrow, but could not forbear saying to the people around, 'For these last ten years we have declared to you the blessed gospel, and ye will none of it, but continue your drinking and evil ways, I pray you now to repent !' All the poor women were in

tears ; but a mob of Mapillas, followed us about from house to house, jeering, and turning everything that I said into ridicule, till a Mahomedan official who was present, losing patience, caught up a piece of wood, and violently drove them off, calling them 'children of the devil.' This procured us a little quiet. There was reason to believe that the place had been purposely fired by some Mapillas. The destruction of their houses caused the more misery to these poor folk, as the season was so far advanced that it was impossible to rebuild them before the burst of the monsoon."

There was now some apparent softening among the poor fishing population ; but this did not induce him to alter his determination of giving up Tai as an out-station. This, the oldest of his out-stations, and the one nearest at hand, had been so often desolated with pestilence, and with fire, that it was judged better not to continue it ; especially as the claims of places at a greater distance seemed much more urgent.

O'Brien and Daniel were working efficiently in Palghat, and Hebich felt more and more interest in the place, to which he paid another visit in August. Mr. Robinson had been succeeded by a young civilian of the name of D. Sandeman, a Scotchman. He attached himself very warmly to Hebich. O'Brien had quite established himself there, and was welcomed by high and low. Hebich was pleased to notice that this warm-hearted and somewhat impulsive Irishman of his was able to find admission without reserve in all circles. With nice tact he attended scrupulously to the minutæ of Malayalim etiquette ; using in his addresses to the higher classes, those titles to which each rank considered itself entitled. These honorific titles, from Maharajah downwards, are established by a nicely graduated and well-defined prescription. At the village of Coduwayoor

O'Brien had established a friendship with a Nayer, whose father, a Tahsildar, or subordinate magistrate, had lately been killed by the Mapillas. This *Menon* had got so far as to renounce idol-worship, and to pray to the Lord Jesus. He even became so demonstrative once, as to embrace O'Brien ; but his brother declared that should he become a Christian he would kill him. Hebich visited this wealthy young man, and prayed with him. At that time all appeared very promising with him ; but his ardour of first love gradually cooled down, without his ever coming for baptism. Hebich had a happy time there, preaching in the neighbourhood ; uniting with sixteen new converts in the Lord's Supper, and expending also some efforts upon the English at Coimbatore. He then returned northwards, full of joy. He made another visit to Palghat before the close of the year, namely from the 13th to the 26th of December, when he made choice of a well-situated house, as permanent mission premises, for which in the following March he paid down 1200 rupees. He thus could think of the station as properly established.

O'Brien worked the station as well as could possibly be wished. He was indefatigable, travelling about from market-town to market-town, to preach to the inhabitants. He was however, not sufficiently careful about his own health. During the first year of his stay at Palghat, he had to be invalided to the Coimbatore hospital, for liver complaint. His desire was so strong to be out among the thousands who were still ignorant of Christ, that he was slow to adopt the necessary precautions against an Indian climate. As the congregation consisted largely of Tamul domestic servants, he learnt that language from his brother-in-law, to be able the better to minister among them. He quite won the affections of the drummers and musicians of the regiment. One of the officers tried to counteract this, by getting up a cricket-club ; but this had only a very partial success. He even gained access among the

Roman Catholics. From his childhood he had been familiar with Romanism ; but meeting one day a procession, carrying an image of St. Sebastian, to avert an outbreak of cholera, he was stirred to protest vehemently against the undisguised idolatry of Romanism in India. Of course the priests warned their flock against associating with the heretic ; yet not a few from their fold appreciated the better pastures to be found in the interdicted pages of the New Testament.

The two catechists made an interesting expedition to the Anamalle (or Elephant Mountain) range of hills, which run to the south of Palghat and reach an elevation of about 8000 feet. This trip was a welcome change to them after the engrossing work of establishing the new mission station. The hills are inhabited by a wild race called Kaders; expert mountaineers, and clever at climbing the tall trees of their forests. In February, 1853, O'Brien was guided thither by seven of their chieftains, to whom he had declared the gospel. They listened attentively ; and gave the following account of themselves, "We never tell lies, and we put all adulterers to death. We do not pray to idols, but we worship certain birds, and goats. We live on what our forests produce, feeding mainly on bamboo rice. To be sure we do not know how to read, but we are quite willing to hear your message, and to learn whatever you will teach us." O'Brien was greatly taken with their simple uprightness of character ; and hoped at some future time to repeat his visit to them ; but his brother-in-law returned from the mountain expedition, with a fever which very nearly laid him in his grave ; so they thought it more prudent to restrict their preaching tours to the more densely-peopled plains.

Hebich's fifth visit to Palghat, in August and September, 1853, was a particularly happy time to him. He preached earnestly to large numbers, and especially to the family and relatives of Paul. He writes, "On this occasion we visited

the weekly markets, which furnish a more valuable opportunity to the preacher of the gospel than even the heathen festivals; because the people, not being excited by their idol worship, listen quite quietly. These markets are so arranged that we can daily visit a different one, and they seem a peculiarity of this Palghat district. We visited nine of them, preaching at each place from three to five times. We were four of us, and took it in turn to speak in succession. Hundreds listened with marked attention."

CHAPTER XXVII.

TALIPARAMBU.

THE town of Taliparambu, with its renowned temple, lying quite off the highway, is a striking contrast in every respect to a busy place like Palghat, on the boundary of two districts, on the direct and only high road from east to west; with its fort, and its varieties of races,—English, East Indian, and Hindus of many various languages. In this remote spot of old Malabar, one seemed carried back to have a glimpse at long past ages. The ruins of a fort of the ancient Kola Kings, crown a lofty hill; and at the foot of this hill, and imbedded among rocky eminences is a large tank, on the banks of which are built the temples and the residences of the Brahmans. Devastated by Tippoo Sultan, they have been but shabbily restored. A little on one side is a row of shops, kept by Mapillas, with their unfailing commercial instinct. Farther off again are the separate villages inhabited by the weavers, and the pot-makers; all around, each one in its own separate enclosure, are the homesteads of the proud Nayers. Except during the annual festivals strangers were seldom seen there. Yet the place was the chief town of a Taluk or subordinate district.

On the 14th of February, 1852, Mr. Hebich had purchased.

on behalf of the Society, a little plot of stony ground, close to the court-house and Taluk offices. As a first step he had had a well sunk on this new property. The Home Committee allotted three hundred rupees to found a settlement on it; but this would not have sufficed for more than the most humble tenement. Hebich therefore brought the matter before his Cannanore Church, pointing out how desirable it was that in so important a place they should appear not as absolutely paupers. An English gentleman lately converted to the Lord, at once promised him six hundred rupees. The building was therefore put in hand, but was not completed till the setting-in of the rains.

The place was occupied by a new labourer, Charles Stocking, an English soldier who had served in the 94th Foot; a man not wanting in mother wit. He first entered "God's House" in July, 1848, a poor lost sinner thirsting for grace. Two days later Hebich went through the "*Heart-book*" with him. Those contrasted pictures, first of the heart filled with all manner of evil beasts, and again of the same heart purified and sanctified, haunted him, till at last he also was able, for himself, to apprehend the forgiveness of sins through Jesus. Once Hebich was preaching on Galatians iii. 1, and as, speaking of Jesus crucified *by* us and *for* us, he pointed with the finger, saying, "Thou art the man," the soldier could not but answer in his heart, "Yes, truly, I am the man!" Presently he began to speak to his comrades, but the only response was, that they threatened to fight him. Still the thought once aroused within him, that even he might be a witness of the love of Jesus, never slept. He could read, but was no scribe; so he got a pious comrade to give him writing lessons.

When Hebich went forth to the heathen festivals in his calling as a fisher of men, Stocking was among the most earnest in prayer for him. And the more he prayed, the more

the desire was stirred within him to be engaged in similar work. In December, 1851, Hebich proposed to him to become a catechist. He gladly adopted the notion; entering into the same covenant that his predecessors had done. As soon as he had served for his discharge, he came to the mission premises, and began the study of Malayalam. He chose for his wife the most able of the scholars at Cherikal; a girl who, for the sake of her parents, because her father had died a leper, had declined several offers of marriage, so that she began to be looked upon as an old maid. With tears of joy she accepted an offer which appeared to her a great honour. She died, however, full of peace and joy, during the first year of her married life. The 19th of September, 1852, was a communion season, at which Hebich commended to the Church the catechists Paul and Stocking, their families, and another couple of Malayalam Christians, as destined for the work at Taliparambu. They took up their abode in the partially completed building, and entered upon a very difficult work, of which they could not hope to see any results for a very long period.

Hebich was peculiarly thankful to enter thus at length upon a place where he had endured so many perils, and for which he had so long prayed. Nowhere had Hebich endured more sharp inward conflicts than at Taliparambu. He used to speak of them with a certain humour, without ever losing sight of their serious side. He found by experience that the 15th of March seemed to be the regular date for him to be received with a shower of stones. Describing that day in 1851 he writes, "The devil wanted to make me very cunning, suggesting, 'You have already preached much; just stop at home and rest among your own people to-day. You will be able to go some other day.' I had an awful inclination to agree, but prayed for guidance as to the right path. The only answer in my heart was, 'Happen what may, you must go.'"

But I had no mind to it; it was like going to one's death. After a quiet sleep I rose at four o'clock. All was dark within, and my people filled with terror. However, we got ready, went out, and preached on the hill-side. Lo! all was perfectly quiet. But what next? Must I go farther down the hill? We went down with a firm step, but my heart trembled. Fearful yells greeted us. The adversary suggested,

Did I not warn you not to go down among the people? I took my post upon a low mud wall. A great strong fellow, the Rajah's son-in-law, came on to the attack, shouting, 'Let us crush the Padre!' The police peon hearing this, struck him, the Nayer returned the blow, then a furious scuffle in which others joined on both sides, till all the crowd seemed engaged in the fight. The peon seemed to have lost his head. I said to him, 'Draw the fellow into the neighbouring temple where the officials are.' He succeeded in doing it, the young nobleman being carried off by the crowd of peons, like a cock-chafer by a swarm of ants. The Tahsildar sentenced him to some days' imprisonment. I was, however, able to preach unmolested, and to my heart's content. On my way back I was so overcome with the feeling of the graciousness of the Lord, that I had by an effort to restrain myself from shouting aloud, 'Oh, what love! how shameful in me to fear and doubt!' However, another day brought the stones raining about our heads."

He had a strong conviction that the richest harvest from among the Malayalim people would be gathered in at Taliparambu. The heathen felt that he was gaining ground. One day a Brahman, after standing awhile watching the progress of the new building, exclaimed to the catechist, "Well, we have stirred up everything to oppose your padre, but he has conquered. But now if you come to live here among us we will meet you on friendly terms, and deal fairly by you, but you must not tell us to become Christians."

When the little band first took up their abode there, the novelty attracted many visitors of different castes. As this a little wore off, Paul was able to visit the neighbourhood and to proclaim the Word in all directions. Stocking was a good deal discouraged at the slow progress he made in learning the language, but his courage revived whenever he met any one to whom he could speak freely in English. The two catechists in their out-station had abundant experience of the bitterness of the prevailing enmity against Christianity. For a long time they had to draw their supplies even of the commonest necessities of life from Cannanore. They were openly insulted. Some said, "Now that the padre has come among us there will be no more chance of cure in small-pox ; or, our fields will now no longer yield their crops." Once a Mapilla said to Paul, "I should but purchase heaven if I were to hew you to pieces!" Among the most hopeful of those with whom they had to associate, was a young native official, who had received his early education in Hebich's school. In his seventeenth year he had resolved to confess Christ openly ; but his relatives coming to hear of his intentions, married him off-hand, and procured some small appointment for him at a distance, as they thought, from missionary influence. Yet even here he had retained his love of the Bible, and strove to act honestly amid all the petty intrigues and peculations of Indian native officialdom. From the first moment of the establishment of the out-station at Taliparambu he was of the greatest assistance, striving by deed and counsel to support the catechists. Often his mere presence shielded them from mischief.

Occasionally more distant tours were undertaken to the region beyond ; in one of these, in a north-westerly direction, the catechists came in contact with a strange tribe of hill people, mere savages, known as Mavilars. Their only covering was a few leaves tied round the loins, and they declared that if they should attempt to wear other more suitable cloth-

ing it would be the death of them. They were too utterly degraded to value any kind of instruction. That long-trying friend of the Mission, Mr. F. Anderson, wished that efforts should be made at his expense to spread the Scriptures widely through South Canara by means of colporteurs. Stocking was among those who more than once co-operated in this work, but the result was not very great.

Hebich could now feel that he had a home at Taliparambu, whether he visited the place at the time of the annual Temple festival or at other seasons. He narrates how on one of the "pelting days" (15th of March, 1853), a stone rebounding from Joseph's umbrella cut open the upper lip of a Mapilla who was standing behind him; another stone whistled past Hebich's head, hit the tree under which he was standing, and glancing from it, struck a Nayer in the forehead, so as to draw blood and make the whole head swell. A fellow threw a cocoa-nut husk at Jacob; hitting him so hard in the chest as almost to knock him off the low stone-wall on which he was standing. Two of the delinquents were apprehended, and were to be sent up to the magistrate for punishment; but Hebich interceded for them, and got the native subordinate to let them off with a trifling fine within his own competency to inflict, and with a warning.

CHAPTER XXVIII.

MALIAPPOORAM AND "HEBICH'S OWN."

THE constantly recurring disturbances among the turbulent Mapillas needed to be kept down by the strong hand of the military. Government, with this view, determined on keeping a detachment of Sepoys at Maliapooram, some thirty miles inland from Calicut. Eventually barracks were also built there for two companies of British infantry. Among the Europeans sent there were some of those who had been converted at Cannanore. The place had not much attraction for them, and they repeatedly urged Hebich to come and pay them a visit there. The surrounding scenery is fine; there were high hills, over which at that time no road fit for wheeled conveyances existed; but the men were harassed by the ever-recurring risings of the fanatics, or rumours of conspiracies ferreted out by the police, or sometimes imagined by them. Palm wine (toddy) was but too abundant for those men who were inclined to indulge drinking habits. On the other hand, any man inclined to pray or meditate had no difficulty in finding some quiet nook among the rocks where he could be undisturbed. Till they had some prisoners to guard, the duties of the little post itself did not press heavily upon the men. There was one serjeant in the detachment whose heart had been touched by one of Hebich's solemn appeals at the time of the Lord's Supper.

Among the officers at Maliapooram, was the beloved Gompertz, and faithfully did he witness among his fellow-officers and among the men, till ill-health obliged him to go to the Nilgherries for six months. In May, 1852, Hebich determined, in consequence of the many urgent invitations he had received, to consider this place within the regular beat of those to be visited. A chapel was erected, and he visited the little flock of believers and of awakened ones two or three times a year, preaching the word there. Sometimes his visits were hurried; but of the full results it is not possible to speak certainly. The day shall declare them.

It is well known that certain regiments in the army list have titles of honour of which they are justly proud. Let us here mention a Sepoy regiment, the 39th M.N.I., which acquired the nickname of "Hebich's Own." One of the captains of the regiment, Robert S. Dobbie, had made Hebich's acquaintance in December, 1851. He was a man of marked and peculiar characteristics, and Hebich's originality rather attracted him. He invited a visit at his own house, which Hebich was not slow to avail himself of. Going there one afternoon, after a few introductory words of friendly greeting, he suddenly turned to Isabella, the captain's very excellent wife, with the abrupt question—"Have you given your heart to Jesus?"

Mrs. Dobbie : I hope so.

Hebich : I do not want to know what you hope. I have asked you a very simple question : Have you given your heart to Jesus?

Mrs. D. : I think I have.

H. : Hoping and thinking! all this is not what I ask about. (Then with a sudden change of manner)—Have you breakfasted?

Mrs. D. : Oh, yes!

H., very earnestly : You self-confident woman you! You

should not venture to answer '*yes,*' but '*I hope,*' or '*I think,*' that I have breakfasted! If we can be certain in so small a matter, how much more necessary to be so in what is of the very utmost importance. If we have given up our hearts to Jesus, for Him to keep them for us, because it is impossible for us to keep them for ourselves; and if He, by His Spirit, dwell and rule in them, it is not possible but that we must know it very well. No! "The Spirit witnesses with our spirits that we are children of God."

Then followed an explanation of his favourite "Heart-book," which made a deep impression on both husband and wife. The impression was abiding. Every assertion of Hebich's was tested by the word of God. Things went on smoothly for three months. Then, however, some expressions used by Hebich, which seemed so very shocking to all her ideas of conventionalities and good manners, determined Mrs. Dobbie never to speak to him again. Accordingly, when he next visited the house, she long refused to come out of her room. After a while, however, her husband urged her to give in, and she felt that she was refusing to hear the message of Jesus. All opposition gave way from that moment; seating herself as a poor sinner, she was able at once to accept and rejoice in her Saviour, and to speak of Him to all her friends and acquaintance.

Another officer of the same regiment, Captain Sweet, was also with the detachment at Maliaipooram. He had long been proud of his many virtues, but one December night, Hebich so drove him into a corner, that he was at last forced to abandon all his self-righteousness, and accept Jesus only. No sooner had he seen Jesus as the Lord his righteousness, than Sweet, at once and most earnestly, wrote to two other young captains in his regiment, who were his closest friends and comrades. The one of these was a sprightly Irishman, Archibald Kerr, by name, a fellow of rare wit and humour.

Clever at caricature, inimitable in acting ; good-temper itself, he was a general favourite. Yet he had a heavy burden to bear, for his wife was mentally deranged. The first sight he ever caught of Hebich, was one day when he was playing cricket on the regimental parade-ground, and the uncouth figure of the German missionary riding past was too much for him ; he threw himself at full length on the grass, in a fit of uncontrollable laughter. Yet he had spiritual wants and cravings which he could not conceal from himself : he would hold fast by his Church,—he would impress upon his servants that they were never to allow Mr. Hebich to enter his house ; yet he would also venture to try whether he might not learn something that would meet those wants, from Gompertz or from some others of the brethren. The other of his comrades to whom Sweet wrote, was Captain Hart, afterwards shot ; generous, somewhat reserved, but altogether whole-hearted.

The scene takes us back to Cannanore. On the morning of New Year's Day, 1853, Hebich is walking by the sea-side, where he met the general, who at first seemed inclined to avoid him, but afterwards allowed himself to be accosted : " Good morning, general : I most heartily wish you a happy new year ! from my heart I wish you new life, new faith, new power, new everything ! " The elderly gentleman attempted to take up the same tone, replying, " May we deserve these blessings ! " Hebich, on his way home, kept repeating, " Deserve blessings ! " what he longed for was undeserved blessings. The year he had thus entered upon was to be richer in them than any year that had gone before, especially as regards conversions among ladies and gentlemen.

He soon had to part from about one hundred brethren in the 94th regiment, which was moved from Cannanore to Bangalore and Madras. Then the 16th regiment, N.I., which

was sent to Aden, took away eight members of the Church. William Gompertz, who accompanied it, was unable to take the last farewell of Hebich as he had wished. He had, indeed, sent on his groom to wait for him at the mission-house, but he writes: "I could not pass Kerr's house without going in once more to urge him to dig for gold in the true mine; to seek the light he had so long avoided. While talking with him, I was surprised by the gun, the signal to embark, so I had to hurry to the boat without again seeing you. Ere going off to the steamer, I once more pressed dear Young's hand. For two hours I was so busy that I could not sit down to dinner with the rest. By half-past five the whole force was on board. Then S—— of the 39th, with whom the Lord seems to be working, and Hart, came to bid us farewell. There was much to be done ere all were properly berthed, so that by evening I was thoroughly weary; but the sea-breeze refreshed me as I sat on the deck, looking at Cannanore, and thinking of you all; who were just at that time gathering together to pray for us. The captain had some supper got ready for us. I was much pleased with Mr. Cousin, who at once began to speak about the word of God. (This man shortly afterwards left his sea-faring life, and became a missionary.) My heart yearns over the fifty seamen, who seemed to vie with one another in recklessness and evil language. Many of the officers seemed to take pleasure in all this evil, and looked at me now and then, as though expecting me to join in their laughter and jokes. The poor Sepoys, who had just parted from their families, were glad when at nine o'clock the steam-engine at length went to work and we were off from Cannanore."

Gompertz still loved to call Cannanore "Head-quarters," and kept up a lively correspondence from Aden, but we can but glance at the matters he writes about. They had rich blessings, both in the conversion of officers and of European

soldiers, and even in the awakening of Sepoys and other Hindoos. Only two of these were actually baptized at Aden; but the seed of the Word took such effect, that even the Mahomedan Munshi of the regiment taught his daughter the New Testament. The confidence of the Sepoys in their Christian officers increased. May it not be that, during the fiery trial of the Mutinies, so soon to follow, the Madras Presidency and army reaped the benefit of some of these silent influences? Gompertz called those converted soldiers at Aden, who had never seen Hebich, his grand-children; and was struck with the earnestness, almost exceeding his own, with which these men bore him on their hearts in prayer. He writes: "It is most touching how they pray for your work; and quite as a matter of course, they send their monthly gifts through us, though we had never suggested their doing so."

The very day after Gompertz's departure, Captain Kerr, and a Lieutenant H. and his wife decided fully for the Lord Jesus. Kerr had first to pass through a fierce struggle with evil thoughts; and then early on the morning of Sunday the 6th of March (Communion Sunday) he went hurriedly over to Robert Dobbie's to ask, did not Hebich teach transubstantiation? because, much as he wished to join, he could do nothing against his conscience. It was only on Dobbie's quieting assurance that he made up his mind to join the church. Captain Hart soon followed his Irish brother-officer; Hebich had two long discussions with him lasting till midnight. Hebich writes: "These richer brethren are now as it were the crown of our congregation; their conversion has drawn much attention, and given rise to much talk; they are all full of zeal, and bring fresh life among us." There was opposition to be encountered, for the general was unfriendly to the whole work. In May, Dr. Foulis, who had been long known and beloved, joined the fellowship of the

mission-church. In the short period of two years, he was to close a life which had latterly been devoted to the service of the Lord and of the brethren.

Isabella Dobbie's letters show how much she rejoiced in all this work of grace. She can think of nothing else ; at times can hardly believe that such great things should have happened in her husband's regiment ! By-and-bye, the surgeon of the regiment, a great fat good-natured man, was to cause her especial joy. Hebich was suffering from an obstinate eruption ; he wished for the surgeon's medical advice, and sent his own bullock-coach to bring him to the mission-house : had it not been thus professionally, this mission-house was certainly the most unlikely place for him to have found his way to. Hebich went to the porch to meet him, and could not help laughing ; for the narrow dimensions of the humble conveyance were barely sufficient for their corpulent occupant ! How to get him out now he was in ! Hebich had to help him ; and then followed a conversation which at first did not seem to promise much by way of results ; except that it opened a way for Hebich to visit the doctor's house, where he was welcomed by the wife, and large family of children.

On the 1st of July, 1852, Hebich received a note from the doctor, to the effect that he had been now twenty-one years in India, and had never given anything to mission-work ; he sent now a first gift for the work. By-and-bye as time went on, he came at times to the chapel. Witnessing the work in others stirred him to desire the like blessing. At length he also gave up his heart to Jesus.

In April, Hebich made another tour in a south-easterly direction. Since his last visit to Palghat, a new regiment, the 3rd Light Infantry, had arrived there from Aden. There was much to be done in it. True, not much that was encouraging among the men. They declared flatly

that if drinking and debauchery were the road to hell, they would gladly form part of the large company that must be on the way thither. However, even among that reckless crew, careful search discovered one Christian family. It was a family which had been baptized by Mr. Layer at Dharwar, and especially the wife rejoiced at being once more brought within the sound of the gospel. Among the officers, one D——, who had lately lost his young wife by cholera, had a heart prepared to embrace the consolations of the gospel. He left shortly for Europe, but before going he joined the little native church at the Lord's table.

This young officer mentioned a case, as within his own experience, on active service. A comrade of his, a fine noble fellow, lay desperately wounded. The surgeon who was dressing his wounds was a pious man; the patient said, "Doctor, pray for me, as it is a business I myself do not understand much about." The surgeon prayed, and not only did the wounded man unexpectedly mend from that moment, but what is better, he thenceforth quietly sought the Lord, or rather the Lord was seeking him. On his visits among the officers, Hebich had to deal with some whom he characterizes as "quite awful fellows." For instance, there was a Lieutenant B.: who had been one of a party of thirteen on a shooting expedition. They spent the night in one of those deadly feverish spots so common among the beautiful hills and jungles of Western India; the result being that twelve of the party died. Yet he, the thirteenth, would not recognize God's goodness. He declared it was not God he had to thank for his immunity; every one had his destined moment to die, and for himself that moment had not yet struck.

Exposure to the burning heat and glare of the April sun brought on a painful ophthalmia, which for a while laid He-

bich aside from active work. He had been planning a lengthened preaching-tour, but his medical attendant forbade it, recommending, instead, a short visit to the Blue Mountains. On his way thither, and, as it happened, on his 51st birthday, he fell in with an officer, in the jungles, who hospitably provided him with a breakfast. For eight years this man, who was living with a native woman, had never entered any place of worship. "Out of gratitude for his hospitality," says Hebich, "I preached the Gospel to him, very earnestly." Whether that message found an entrance into his heart is not stated.

Arrived on the Nilgherries, many doors were as usual opened to him, and many troubled souls comforted by him. He enjoyed much intercourse with, and was refreshed by the preaching of the worthy chaplain of Ootacamund, the Rev. G. Knox. He once more visited the aged General Kennett, declaring to him the free forgiveness of sins, but left him with the words, "He resists the light."

Meanwhile, a truly pious chaplain, the Rev. Mr. Alcock, had come to Cannanore. It was not without misgivings that he came there, so much had he heard about the anti-church spirit of Hebich. But in the short period of his intercourse with the brethren there, extending only to May and June, he became so attached to them, that on his removal to Madras, Hebich begged him to take the especial oversight of "his children" in the 94th Foot. But the arrangement came too late: confusion and discord had crept in among them, which he was unable to remedy.

On this subject one of the soldier-brethren wrote:—

"We are all scattered! I was at first in hospital, and while there heard much about various churches. When I recovered I found the brethren cut up into parties; some held by the Free Church of Scotland, some by the Church of England, some by the Wesleyans. You may imagine the

confusion ! I must add what is yet more sad—that some held only by the Cantine. One had gone off to Australia to the gold-diggings ; two had been promoted to be non-commissioned officers. Many are weary of the position in which God has been pleased to place them. Oh ! that I could fly back to Cannanore ! Many grow cold. One goes as earnestly to the girls' school to choose a wife as he used to go to chapel. Then there are some who would like to be kept at the expense of the missionaries, but who have no mind to labour honestly for their keep."

Anderson Mr. Anderson was at that time in so feeble health that he was unable to look after the soldiers as assiduously as formerly. Therefore, on the arrival of the regiment, Hebich told the men that if any felt they could get more benefit in the Church of England from the ministry of Dr. Powell, or among the Wesleyans from that of Mr. Hardy, they should seek it, instead of resting satisfied with his own ministry and that of his three native assistants. The result was, that those who should have been kept together were scattered, being guided often more by the influence of old associations than by spiritual discernment.

Among the officers of the regiment, there was but one—the Quartermaster Fitzgerald—who had, when in Cannanore, attended Hebich's chapel. In Madras he joined the English Church. His wife, long sickly, died on the 1st of June. In her last illness she was sustained and comforted by Dr. Powell's faithful pastoral visits. In her diary she had marked the Easter Sunday of 1851, as the day of all others most blessed to her soul. This is an extract :—

"Then, in the mission-chapel at Cannanore, the Lord opened out to me all His love. How close He was to Mary, who yet knew Him not, but thought He was the gardener ; how close He was to me, and yet I knew it not. Oh, how I thank Thee that Thou hast rescued my soul from hell. I

found I could not work to any purpose ; so, for fear of losing the joy I had at length attained, I went to our beloved pastor, by whose ministry the Lord had so blessed me. He taught me that I had now to follow the Lord, and fight my way through an evil world, and he prayed very earnestly with me. Throughout the week I learnt daily more and more how I had to watch my deceitful heart."

She was not in quite so happy a frame during her last illness ; but her thoughts were much in Cannanore, and she begged for the prayers of the brethren there. A few days after her death, Dr. Powell was suddenly cut down in the height of his strength. Mr. Alcock, who ever continued to speak lovingly of Hebich, succeeded him. He attempted to bring about a real union among the soldier-brethren, despite of diversities of form ; but it came to nothing. Even those whom Hebich had constituted leaders fostered the separation. One of them said that it seemed strange to him to be advised to go back to the English Church after all the praise that Hebich used to bestow upon the Free Church of Scotland. If he now followed the advice, it must be final ; even should the regiment return to Cannanore, he would "*stick to his Church.*" He was tired of being leader, and tired of soldiering ; would leave them both, only desiring to hold fast to the Lord. The other leader, however, was inclined to follow Hebich's advice that they should all attach themselves to Mr. Alcock ; for, unless they all clung together, there would be an end to all discipline, and on any little jealousy starting up, each one would be saying, "I will go to this church, or to that." But the end of it all was that the brethren were scattered, and many went back to the world which was ever ready to welcome them. Hebich could only pray for them.

Things went somewhat better in the wing of the regiment which was quartered at Bangalore. Their leader was a man of the name of Bennie, a very superior man. The wing had

a tedious march, with much rain ; but during it all, Bennie kept up a brisk correspondence with Hebich. He thought Bangalore would be "a fine place for the old fellow" (*i.e.* the natural man); plenty of temptations in the shape of *pic-nics*. "Then, again, some have itching ears, and are drawn away, nor is there any Mr. Hebich to go after the wanderers. But '~~Halt~~' is the word. Whoever will come, let him come, and whoever will stop away may do so.

Two of the brethren met a Wesleyan missionary, who inquired why they did not join his society. They replied that it was of less importance what place of worship they frequented, than whether they kept close to Jesus, and that their pastor had commended them to the care of the missionaries of the London Society. The Wesleyan answered—"All right; but you shall be welcome whenever any of you wish to join us." Now this is no trifle; for should any little contention spring up among us, we should at once be threatened with divisions. May the Lord ever keep us more and more *one in Him*."

Bennie was for some months in hospital, suffering from palpitations. He was surprised that, in spite of manifold temptations, the brethren held so well together.

Of the new British regiment, the 25th Borderers, Hebich complained that things did not go on very well. "The brethren are all sleepy, and little is to be made of them." In August, he allowed them to select from among themselves six leaders. The choice was such as to give him satisfaction; yet he had reasons to complain of a want of warmth and heartiness among them generally. "Still," he writes, "many unbelievers come to our forenoon service, where they hear the Gospel preached. May the Lord look favourably upon us!"

Meanwhile, as opportunity offered, he continued his efforts among the officers at Palghat. The conversion of H., the

adjutant, especially rejoiced him. Hebich prayed with him on the 11th of September, and it was then that light broke in upon him. He felt it almost too much to believe that God would hear such a sinner as he was. But he was surprised to find that he could not speak to his friend J. on those things which were now nearest to his heart. "Here we are," said he, "chums, who have lived together for thirteen years, sharing everything; and yet we cannot speak to one another of the things of God." But Hebich helped him to break the ice, by speaking himself to J. in H.'s presence. The conversation thus begun, lasted till late into the night, and at length J. was also made willing to give himself up to the Lord. Hebich had also hopes of one P., though he resisted in many ways. Especially on one occasion, as he himself declared a year later, when Hebich remarked that "wife and children were not the first thing to be thought of," he felt inclined to knock down the rude speaker.

Indeed, the prospect seemed so to brighten, that he began to hope for as great a blessing in this new regiment as he had been allowed in the 39th. That favoured regiment had, in Colonel R. Budd, a believing commander; the major's wife heartily joined the Church; while among drummers and others he had obtained such influence, that twenty-six of them regularly attended the mission chapel. But a parting time was at hand. In December, 1853, "Hebich's Own" marched for the "French Rocks." Just before their leaving, he very earnestly commended this branch Church to the Lord in prayer. He was soon able to pay them a visit in their new station.

In reviewing the year, he writes: "This year, 1853, has been especially fruitful in the conversion of officers and ladies; perhaps it has been the most remarkable, in this way, of any year of my ministry. Some were won to the Lord only on their passage through the place; as, for in-

stance, a lady passenger in the ship *Owen Glendower*, while the ship lay at anchor in our roads. Then a lady (Mrs. S.) was, with her two daughters, awakened by the sudden death of her husband. The reports from 'French Rocks' sound well. During a visitation of cholera, the brethren engaged one of our people to preach constantly in their own chapel and in the streets, so as to take advantage of the solemnizing impression while it lasted. Counting the drummers, there are thirty-eight of them, and all in the fervour of their first-love. I hope to pay them a visit, and it is a joy to me in the Lord that I have the prospect of doing so. What a comfort to know that the cause is His! Let us not grow weary or faint, ~~for all goes on splendidly.~~

When the Bishop of Madras (Dr. Dealtry) visited "French Rocks," he was agreeably surprised at the life and activity he found prevailing in the Church and in the school. He had imbibed no little prejudice against Hebich and his doings. He had been told that Hebich called the Church of England a "Devil's Church." (This originated in Hebich's manner of characterizing as "the Church devil," that spirit which he found in so many, which, under cover of a certain *churchiness*, resisted the simple following of Christ.) Invited to the mess dinner, he found that, spontaneously and quite naturally, the conversation took a religious turn. Even those officers who were unconverted, respectfully gave in to the prevailing tone. At the close of the evening a Bible was laid before the bishop, with the request that he would read the Scriptures and pray with them. He asked whether this was always done, and was surprised to learn that it was the regular custom. With a beaming face, he exclaimed—"This is indeed something quite new, in any part of India."

This little regimental church survived for about ten years.

By that time, such of its members as still lived were scattered widely in diverse lands. The chief ones among them, however, had ere that ended their course, after having shone as bright lights, confessing Jesus in many stations.

CHAPTER XXIX.

FIRST CONFLAGRATION.

HAPPY had been the results of Hebich's labours among Europeans ; many earnest believers from among them had been added to the Church, and their influence and example could not fail to tell favourably upon the native brethren. Yet, true as all this is, there was an apparent want of success among the natives. And not merely a pause in the work, for when the Reports of the Stations were read out at the anniversary meeting at Basle, on the 5th of July, 1854, the fact had to be stated and lamented, that, during 1853, the Native Church at Cannanore had suffered diminution. While a marked increase in most other stations furnished cause for congratulation, Cannanore had gone down by forty-five souls. This seemed to indicate something wrong in that station ; that the Lord was humbling it. The Committee was invited to take more active interest in the progress of the work there. Hebich acknowledged both the falling off, and his own inability to hinder it ; but he felt that he must strike the iron wherever it happened to be hottest ; whether among those afar off or near ; whether among black or white. He could not undertake to give his undivided attention to the Native Church.

The Anjerakandi Church pressed heavily upon him. Old

sins kept cropping up anew. Discontent prevailed among them, owing to a diminution of their wages. The party of the heathen seemed to gain renewed influence; he felt that it was like wild boars breaking into a well-tilled and cultivated enclosure. Somewhat later, he wrote: "The sifting process is still going on, and there seems to be no earnestness among them, but only death." But when trial came, in the shape of a visitation of cholera, some manifested the power of simple faith to sustain. At that time old and young were enabled to die, rejoicing in the Lord, and He still was favourable to them, for the proportion of deaths to numbers was less among them than among their heathen neighbours. There was one touching instance of a right spirit of testimony, in the case of an old man, a heathen, who had been a known drunkard; he too was taken with the terrible disease, and at once was abandoned by all his relations. In his hour of need, it was the Christians who tended him to the last.

Before January, 1854, Hebich had an unusual pressure of business to work up, such as left him little leisure. Once that all was disposed of, he again took to preaching in the bazaars, streets, and neighbouring homesteads. This preaching was for a while interrupted by the meeting of the General Conference, which he had to attend at Mangalore. Of that Conference he writes joyfully:—

"We held it in harmony and with blessing. Our affairs begin to progress more regularly. But I am concerned, especially for brother Diez's sake, at the ever-increasing demand on my time and attention made by the offices of General Accountant and Agent for the Mission. These things keep me, in great measure, from my blessed work; and they are occupations in which Diez cannot be associated with me. I feel to be in a continual treadmill, and it is sometimes more than my own soul can stand; yet it is work which must be done. I beg of you to relieve me from it all, by appointing some

able and trustworthy man, probably a layman, to give himself exclusively to it."

The request so expressed was acceded to.

In 1855, Mr. G. Pfeiderer, an experienced business-man, was received into the service of the society. He undertook all the financial arrangements, and was thus enabled very considerably to lighten Hebich's burden. The missionaries generally rather regretted this arrangement. Hebich had been so tenderly careful of all their individual cases and circumstances, that they thought no one else could well take his place. Experience, however, soon convinced them that it was a step of progress in the right direction.

When the time came round again for the yearly visit to the great Temple Festivals, Hebich determined to try whether it would not be better to demand a small price for the books he distributed, instead of giving them gratuitously. At first the crowds seemed not to approve of the change. The cry arose that the padre had turned hawker! However, some books were bought, amongst others by a certain Brahman, who for some years had always been willing to receive the gift of Christian books, and who remarked—"I know well that my gods are only stone idols!"

During the absence of Hebich with all his catechists, at the Taliparambu festival, which lasted from the 6th to the 18th of March, 1854, a terrible fire broke out at Cannanore. A drunken soldier, in one of the neighbouring houses, set fire to his wife's clothes; quicker than thought the thatched roof was in flames. Brothers Diez and Gundert, who were sitting together, hearing the crackling of the burning bamboos—a very unmistakable sound when it has been once heard—ran out, to behold the fierce flames rising already high above the neighbouring cocoa-nut trees. Just at that time labourers were engaged on the mission-premises, at the yearly business of renewing the thatch. Gundert immediately set them to

work to pull down a roof here and there, and by this means was able, in a measure, to check the advance of the conflagration. Sparks, carried by the wind, spread the mischief, however, to some distant houses ; but, very wonderfully, a large stack of straw, which had been prepared as provender for the cattle during the coming rainy season, escaped the fire, though the foliage of some plaintain-trees around it was completely scorched. Officers and soldiers all hastened to the rescue. The principal buildings of the mission were saved, but four of the outhouses, with looms and other property in them, were destroyed. Beyond the mission-premises, eighteen houses were burnt down in about twenty minutes.

It was felt to be necessary to adopt tiled roofs for all the premises—a work which would cost both time and money. An active, clever man—a native Christian from Tinnivelli—who had proved himself useful in many ways, though he turned out to be utterly untrustworthy, had managed, by questionable means, to accumulate some wealth, which all perished in the flames. This man had to be dismissed from the mission service ; but this brought a heavier burden upon Brother Diez, who, while complaining that he had hitherto been too much disturbed in his studies of the language, &c., had now to undertake a share of the superintendence of the industrial work. Hebich had to assist him, by adding to his own share of the work.

Diez went bravely to work in assisting towards the repairs of the damage done by the fire. For the native looms which had been destroyed he substituted European looms, obtained from Mangalore. He established a bakery, to employ some of the native converts ; a forge for others ; and finding that there were funds in hand for stocking it, he started a retail shop. On the 22nd of January, Diez preached for the first time in Malayalim ; and in May, when at the out-station of Taliparambu, he made his first attempt at street-preaching.

Hebich was now about to undertake one more of those long journeys which he knew how to make so profitable. He was away from the beginning of April till the 23rd of June, 1854. Leaving Cannanore by boat, he was in some danger from a sudden storm; he, however, landed safely at Calicut, from whence he passed to Maliapooram and Palghat, where he baptized four converts from Hinduism; and so on to Coonoor and Ootocamund. At this latter place he preached every afternoon in a spacious auction-hall, and paid visits from morning till night.

As an example, take the diary of his birthday. He rises with the presentiment of a really happy day before him. At six in the morning he visits a certain Captain G., and, early as the hour is, finds himself not an unwelcome visitor. Of this officer and his wife, while expounding the *Heart-book*, he discovers that as yet they know nothing of *the law*: he endeavours to make it clear to them. Among other matters, he asks them whether they ever contribute anything to the Lord's work.

Captain G. Very little.

Hebich. Ah! you must do that if you desire a full blessing for your own souls. Look at Malachi iii. 10.

Captain G. Well, then; I will give you something.

Hebich. No; that is not what I came here for.

Captain G. Wife, write out a cheque. What is your name?

Whereupon he received a cheque for thirty rupees for mission-work. Then he had prayers and breakfasted with them.

After the meal he went joyfully forth, and next called upon a dragoon officer. This is a man who laughs at everything, and who declares that, at all events, he will be no hypocrite. He is brought to the Scriptures, and from them shown upon what a sandy foundation he is building. And as the uncere-

monious messenger is leaving, he very heartily shakes his hand.

A couple of days before this, a certain colonel, as he passed him on the road, had called out—

“I cannot at all accept your creed.”

To which Hebich cheerily replied—

“I shall be glad to come and see you.”

Accordingly, his ~~next~~ visit is to this Colonel's house. He thus describes what took place:—

Colonel. Will you come in, please?

Hebich. Yes, sir; if you please.

Whereupon the gentleman, opening the sitting-room door, said, “There are two ladies;” and he himself slipped away. One of the ladies was painting. She laid aside her pencil, and, in a pleasant voice, asked—

“What is it in your creed to which the Colonel cannot agree?”

Hebich: I fancy he refers to our meeting at Cannanore some two years back, when upon my asking him pointedly, “How is it with your soul!” he went off, angrily.

Lady, laughing: Oh! is that all!

And the conversation assumed a jocular tone, from which Hebich was unable to bring it back to serious things. Yet, being invited to repeat his visit, he did so, ^{now} on which occasion he found four officers playing at cards. To his question “Can I come in?” the lady who paints replied from an inner room from whence she came forward, “Oh certainly, pray come in.” Then turning to the card-players, she added, “What an awful set you are!” upon which they laid down their cards, and the Colonel, as usual, disappeared. The two ladies sat down, and again there was nothing but laughing; till Hebich said seriously, “May I now come to my proper business?” As Hebich was explaining the “Heart-book” to

looked more kindly
the ladies, the officers fidgetted, going and coming. One of them looked over Hebich's shoulder and said, "I thought the devil was a handsome fellow, not like that picture!"—whereupon he took himself off.

Then one of the ladies narrated how she and her husband had seen an apparition. It at all events somewhat solemnized her. So that he was able to go on quietly with his message, all listening quietly. Just at that moment one of the ladies rubbed a diamond ring that she was wearing; and the Colonel, coming in just then cried out, "See, Mr. Hebich, what a vain woman she is!" To which Hebich: "Oh! she could easily get over that, if she were but to put the ring into some mission-box;" upon which all the younger ones of the party laughed, exclaiming, "Ah! he has an eye to her ring!" The lady sighed, saying, "I should need a great change indeed, before I could do that." Some of the company acknowledged that all that Hebich had told them was true; but the Colonel wound up the conversation with the words, "So now you have satisfactorily sent us all down to hell; yourself alone excepted." Hebich could but exclaim, "Ah! what a world is this!" as, with a secret prayer for the one soul that seemed a little hopeful, he went further on his way.

During the time of this visit of his to the hills, there were some cases of cholera, which tended to solemnize men's minds. That hard-working missionary, Bühler, whom he met now for the last time, was himself carried off by the disease a couple of months later. Hebich had also interviews with a man of great talent, who had long been striving to make himself better. His repeated failures and continual backslidings drove him to despair, and to the very verge of infidelity. He listened earnestly to Hebich's message, and afterwards said to a dear clergyman, "Do learn something from Hebich's way of working. I

fear you waste time in making approaches to the souls you intend to besiege. It is often much better to startle people up at once, and make them open their eyes."

Hebich spent a happy time with his "*own*" regiment at "French Rocks," from the 16th to the 23rd of May. He found that spiritual life had grown among them. In April, Sweet, who was their leader, had been seized with cholera, and was nigh unto death. He had the brethren gathered around his bed that he might take his leave of them. They were kneeling in prayer, when the doctor, rising from his knees, said, "You will not die ; the Lord has heard our supplication," and so it proved. This circumstance produced a deep impression upon all around.

From the 24th of May to the 11th of June, was given to Bangalore. Hebich made his rounds of visits here as diligently as he had done at Ootacamund. His desire was to refresh the souls that were longing for salvation, and to arouse the careless and backsliders. One of his visits was to an old general officer, seventy-eight years of age, and blind ; who still thought he might safely put off for a while "this kind of business." But he also saw young people, in all the vigour of life ; their hearts full of *the peacock*, as he calls vanity. Also he sees a deaf lieutenant, who was careful to take him into an inner room, and to close the doors, lest his neighbours should overhear the loud voice in which the missionary delivered his message. Next, he sees an officer, who was not quite in his right mind ; this poor man insists upon half-starving himself because he is on the sick list, and unable to work, and it is written, "If any man will not work, neither shall he eat." He found his way to Mootoocherry, where a colony of European pensioners, their wives and families, were being faithfully ministered to by some pious ladies, widows of officers. He is also busy

among the native Christians attached to the missions; some of them are glad to see him, but others take amiss his rough speech, especially on the subject of their drinking habits. On his visit to the children of some schools, he persuaded them to give up to him some packs of playing cards.

Besides all this he preached every evening in the London Mission Chapel. At a breakfast, at which he met all the missionaries of the station, and many like-minded, he got rather hot in argument. There were many questions on which they pressed him rather closely. There were questions, as for instance, of Apocalyptic interpretation, on which he could give no satisfactory answer. Or again, such as these: Why would he allow no method of working but just his own? Why speak so much about the devil? Why say the devil is in heaven? or in the air? Why insist upon it that God has a bodily shape?

The *Personality* of God was a favourite theme with him. He quoted such expressions as, the mouth, the eyes, the hand, the feet, the nostrils, the bowels of God, which are all Scriptural, and when the missionaries kept repeating "figurative language," they seemed to him to be abandoning the firm ground of Scripture, for what he considered an unsubstantial (or *smoky* as he called it) philosophy. Had not God created man in his own likeness? must it not follow, then, that in the form of man we see something corresponding with God? To maintain that *Spirit* implies the absence of all form, is to make of God an abstraction. But when he came to speak of the Son, as the express image of the invisible God; finding Him everywhere in the Old Testament, as the manifestation, and the Word of Him that dwelleth in darkness; yea, finding Him as Jehovah himself, though desiring to keep to the very words of Scripture, he was soon entangled in contradictions.

He was rather unpleasantly astonished when he was shown the near approach of his modes of expression to the Swedenborgian and Mormon heresies on the subject of God. But, thought he, perhaps this is just the devil's cunning, to trick out false doctrine with some elements of truth? Enough of this peculiarity of the excellent man. The believers in Bangalore, in spite of all these things, thankfully acknowledged that they were indebted to him for many essential benefits.

He says—"I laboured daily, from six in the morning till eleven at night, and everywhere the Lord opened doors for me, so that I found it necessary to postpone my departure more than once. Spiritual life had sunk rather low; and most of them were glad to be stirred up. Twenty, thirty, as many as thirty-eight persons assembled to take tea together after each evening service; we spent thus from eight o'clock till eleven together, and it was like a second preaching to them." When at last he did leave he was urgently pressed to repeat his visits at least once a year.

No one rejoiced more over these preaching-tours than his old friend Mögling, who had now entered upon a new field of work among the Kurgs. Many of his friends testified to him of the benefit derived from the labours of the old bearded missionary.

He wrote to Hebich as follows—"I rejoice to think that you have thus found out the way in which your peculiar gifts can be used to best advantage. I have long thought that, in your abundant labours, you ought not to be tied down to the limits of any one station, but rather in these long evangelistic tours to proclaim the gospel widely among the Europeans and natives. God has especially endowed you for this kind of work, I think it a hopeful sign that you resist any inclination to gather

together new churches. Your work is that of an evangelist. When souls get quickened through your preaching, He will surely care for all the rest without your seeking to be a founder of churches. I neither think that you have the gift for founding churches, nor that you require them. Let each one use his own gift. Then the glory shall be the Lord's, when His servants least hinder Him, in His own working. I very heartily rejoice in your success, and wish you a still larger portion of it. I hope soon to have the opportunity of showing you my little beginning of mission-work here."

Hebich travelled accordingly, to Kurg, passing through Hunsur, where he found work to do. He thus writes :—

"After sending Searle to French Rocks to serve there as catechist, I at last joined dear Mögling at Almanda. On the 22nd of June I preached the first sermon in the little chapel he had just completed. We were very happy together."

From thence he hastened back to Cannanore, where tokens of blessing had again been vouchsafed during his absence.

Probably the most noteworthy event of the year was the conversion of Munshi Mulil Ramotti. Before Hebich's arrival in Cannanore a tract had fallen into his hands, from which he had learnt the Ten Commandments. He was then but a mere lad, but they made such an impression upon him, that he hoped some day to become a Christian. He had a considerable knowledge of heathen literature; and now, in Hebich's mission-school, he found the opportunity of gaining some acquaintance, through Malayalim, with the Christian Scriptures. He rendered good service, as a teacher of the languages, first to Mr. Diez and then to Stocking. This thorough-going soldier attacked him very sharply, but without manifesting much love.

At the beginning of 1854 Ramotti made up his mind to embrace Christianity. He gradually conveyed all his books and valuables to the mission-house. But he had a wife, to whom he was deeply attached, and who had just presented him with their second child. She was the daughter of a noble house, and he was still kept back by her declaration that she could not follow him. On the 8th of April he joined Brother Diez in prayer, and declared he would come finally at Whitsuntide. But each time he took the resolution his heart failed him. Then he declared he would wait for He-bich's return, hoping that, in the storm which he well knew he had to expect, he should find a firm prop in him. But on the 13th of June he could resist no longer: he kissed his wife and children, bade her return to her father's house; for himself, he must be free—he must seek the salvation of his soul. Then, without trusting himself to look back, he hastened over to the mission-house. Once there, he spoke to Mr. Diez and prayed with him, allowed his caste-lock to be cut off, and spent that first night almost entirely in prayer to God.

On the following day he was visited by his elder brother, the head of his house, who tried in vain to turn him from his purpose. Finding his endeavours fruitless, he left, saying—

“In former years there was no great dishonour in turning Christian, for there was then no cutting off of the top-knot, and no breaking of caste; and when you came to die you were honoured with a volley of musketry, and a fine granite tombstone over your grave. But now, for following the Padre's advice, may God curse you with rotteness in your body while you live, and with the burial of a dog when you die.”

The hundreds of Tiers who now crowded round the mission-house were not so easily got rid of. Astonished and

disheartened, they looked at the man who had been the pride of their caste. He spoke to them, patiently and gently, answering the many questions that were put to him, and he was listened to without tumult. Many even acknowledged that they should be glad if they could break through the trammels of custom. It was clear that he had it in him to become a powerful herald of the salvation that is in Christ.

One of his nephews, a young mason, said to his mother—"I shall also join the Christians, for the truth is with them." He carried out his resolution on the 25th of the same month, first burning his magical books. A few years later his mother was also converted.

Then an aged aunt of his had a mind to follow her Ramotti. But she was corpulent and unwieldy: how should she ever succeed in passing, unopposed, the distance that separated her house from the mission-grounds? Hebich had now returned refreshed from his evangelistic trip. It was arranged that, at a preconcerted moment, he should drive in his bullock-coach to the corner of the Tierhouse. The old lady slipped herself down from the wall, got into the bullock-coach, and thus, hiding her face, and more dead than alive with alarm and excitement, she safely reached the mission-house on the 10th of July.

Once there, she acted the part of a good mother to the younger Christian women. Hebich himself undertook to impart to these new-comers the needed preliminary instruction, and on the 6th of August he baptized them (along with twenty-five others) by the names of Abraham, Isaac, and Elizabeth.

It was a day of blessing; but just as a fierce thunderstorm suddenly bursts forth amid beautiful summer weather, it was followed by a terrible outburst of cholera. The first fruits from among the Tiers, the faithful Juda, was, with many

others, carried off. Brother Diez and Mrs. Gundert both sickened, but recovered. "These are terrible times, yet the Lord is God," exclaims Hebich. During this visitation many seemed to be impressed with the truth, who afterwards relapsed into carelessness.

*Let all flesh
keep silence
before Him!*

Mulil Abraham was further carefully instructed by Gundert, and promised to be a useful worker among his own countrymen. He was now thirty-five years of age. He spent his time very happily between studying the Word, with which he was already better acquainted than many Christians, and proclaiming it far and near. The station had never had so bold and so able a Malayalim preacher. He had no knowledge of English; but this signified the less, owing to the remarkable independence and unselfishness of his character, while he had also much more energy than the best-taught pupils from the schools.

Even Anjerakandi, which had so often caused sorrow, began to awaken. Things were certainly better than they had been two years before, and at the communion-service of the 14th of August there was much to encourage.

From the beloved Gompertz, far off at Aden, came glad tidings. An aged Tamulian, of seventy-three winters, named Chetty Fakira, and a younger man, were baptized there, and many of various classes had been awakened. From French Rocks came news of the conversion of a young officer, who at once began witnessing for Christ; also an old drummer of sixty years, who had been a great drunkard, turned to the Lord. To the wonder of many, this man kept stedfast, and walked consistently till his death. The news from Palghat was also joyous. O'Brien, and the zealous Captain Hodson, had to tell from thence of the conversion of a hardened bully, who died a few weeks later with the happy words on his lips—"All is well."

outlain

If it must be acknowledged that the Cannanore congre-

gation did not gain much in numbers, yet were there blessed tokens that the Spirit of God was working in it and in its various offshoots. Hebich had scarcely ever felt stronger in his life. If there were causes of humiliation—and they were not lacking—he had learnt to use them as means for a heavenly education.

CHAPTER XXX.

THE SECOND CONFLAGRATION.

ON the 5th of January, 1855, old Mr. John Browne, of Anjerakandi died. In what spirit the Plantation which he had so long ruled would now be carried on could not be foreseen; and indeed it seemed more than probable that the Church, which had been gathered with so much care and watchfulness during the last sixteen years, was threatened with dispersion. This induced Hebich to bid for a plot of land, just then put up for sale by the civil authorities. It was an elevated spot, a few miles from Cannanore, and he hoped, by means of funds at the disposal of the Cannanore Church, to turn it gradually into a plantation. Some huts were built upon it, and some families of the old slave population removed there from Anjerakandi. A catechist was put in charge of them, and thence ultimately sprung up the out-station of Chowa. It was rather a hasty step; no inquiry having been made as to the capabilities of the soil, or as to the existence of any conflicting titles to the land. The burden of outdoor work resulting from this enterprise fell mainly on Mr. Diez.

Just when Hebich was preparing for his annual visit to the heathen temple feasts, he was troubled by serious complaints and charges against Searle, received from French Rocks, where, it will be remembered, he had left him as catechist.

Mr. Mögling, who just then paid a visit to the coast, brought the latest and most unsatisfactory accounts of this poor man. His pride and vanity had become quite unbearable. He set himself up as the pastor of the flock, and made extortionate demands on the pockets of the brethren. He scouted, as absurd, the notion that Hebich was his spiritual father. On the contrary, he unsettled the minds of the poor drummers, whom he should have instructed, by his continual representations of the bad and niggardly treatment he had received from Hebich. It was felt to be necessary to act at once. The letters which Searle himself had written to Cannanore were submitted to the officers, and proved a tissue of falsehoods. Just before his own departure for Taliparambu, Hebich informed Searle of all that had come to light; directed him at once to resign the charge of French Rocks, and to return to Cannanore, urging most solemnly upon him "to have done, once for all, with these *devilish* lies."

All this weighed heavily upon the missionary as he went forth to the heathen festival. "It acts like an emetic," says he; "and I can think of nothing else." Poor Searle's character was a curious mixture; he was at once humbled to the dust. Writing, full of shame and contrition, he begged Hebich not to spurn him; he would start at once on his return to Cannanore, and submit to any punishment that might be inflicted.

It may be that all the sorrow and anxiety connected with this business tended to rob Hebich of his usual cool judgment. Be that as it may, we must narrate what now took place. Towards the end of the festival, a Tier girl, twelve years of age, who had on several occasions visited the catechists, came to them, declaring her wish to be received permanently into the mission premises. Hebich and his party were occupying the travellers' bungalow, which stands on an eminence; the girl was brought there to him,

and once more she expressed her wish to be received ; she complained that she was beaten and ill-used at home, and that her father had been killed by means of sorcery. Instead of recommending one so young to return, at least for the night, to her mother, he sent her to the head man of the village. This official ascertained from her her desire to become a Christian, and then, as it was late, directed that she should come to him again in the morning, with her mother. Early on the morning of the 17th of March, when Hebich was preparing to go out to preach, he was surrounded by an excited crowd of the friends and relatives of Chiji (such was the girl's name). He quieted them, and bade them wait till he had done his preaching, when they might all accompany him to the head man's, there to talk the matter over. But the village magnate could not be induced to attend to the matter till the afternoon. At length he drew up a statement, to the effect that, in spite of all her mother's protestations, the girl positively declined to return home, and declared her wish to remain among the Christians. But the relatives, who had been wearied by all the delays, had only become more excited, and refused to accept and put their names to this document. Upon this, the head man went away, and took no further trouble.

No sooner was he gone, than a threatening mob of Tiers gathered round the bungalow. Messengers were sent to bring the head man back again, but they did not await his return before making an attack on the bungalow, and violently assaulting Hebich and his companions. In the midst of the uproar, the official returned, whereupon the assailants desisted. The girl had, meanwhile, hidden in an inner room, and now accompanied Hebich to the head man's office. The angry mob, however, took advantage of their absence, to again attack the bungalow, beating the Christians whom they found there, some of whom were badly wounded, and destroying

whatever they could lay hands upon. Having glutted their vengeance there, they moved on to the head man's office, which they also threatened.

Hebich got so alarmed at all this, expecting a night attack from all the thousands of pilgrims and worshippers gathered to the feast, that he despatched a messenger to Cherikal, begging that military aid might be sent out to him. On receipt of this alarming message, the friends in Cannanore talked the matter over, and it appeared to them so very undesirable to appeal thus for protection to the military arm, that they sent Hebich word rather to retire quietly under cover of the night. But even such retreat was unnecessary. Hebich was able to spend another day, the last day of the festival, unmolested. And a few days later, the girl came of herself, and unhindered, to the Cherikal Institution. Probably, after all that had taken place, the village authorities thought it better to favour her going over to the mission.

The 29th of March, 1855, was signalized by a second disastrous fire. In spite of former warnings, Hebich had allowed a large stack of straw to be stored in the confined premises. Suddenly, at nine o'clock at night, it burst into flames. The soldier brethren were soon on the spot, and by strenuous efforts they saved the dwelling-house and the chapel. Poor Searle's untrustworthy character was once more manifested. A soldier, who was busy removing valuable property from the danger, gave into his charge the bag of money from Hebich's writing-table. A considerable sum was found to have been abstracted. Hebich spoke most seriously to poor Searle about it, but he only protested his innocence. The case was so flagrant, that he had to be dismissed from the mission employ. Six years afterwards, in a letter which reached Hebich after his return to Europe, the unhappy man confessed his guilt.

Besides the additional work which it entailed upon those

who were already so fully employed, this fire cost the mission fully three thousand rupees in cash. The fire was certainly the work of enemies, and the Tiers now and then boasted of it, but it was impossible to bring it home to any one in particular. The most serious mischief, however, seemed to be caused at Taliparambu. The heathen were full of triumphant boast and of exaggerated stories; they declared that Hebich had kidnapped and bewitched the girl Chiji; threatened to burn down the catechist's house also; till the poor man, who had never boasted of much courage, lost the little he had, and was fairly terrified at all his neighbours' plots! The poor old missionary, returning at once, discouraged and dejected, from Taliparambu, exclaimed:

"Would that we could work backwards for a while!"

It took, indeed, all his straightforward honesty of purpose, and a considerable lapse of time, before confidence was quite restored. At length the mother was induced to visit her daughter at the institution. At the succeeding temple-feasts all again passed off peacefully as could be wished.

As a curious turn in events, this same girl, who had been the occasion of all this turmoil, now named Julia, returned to Taliparambu as the wife of the evangelist Arangaden. She wrote then an affectionate letter to Hebich, in Europe, reminding him of the conflict in which he had rescued her from this stronghold of Satan; told him of her husband and children, and declared her determination that, as for her and her house, they would serve the Lord, till the last victory should be won. She longed for a word of encouragement from her grey-headed spiritual father. Thus the mistakes of His servants, though they had to be purged as with fire, and though they led at the time through a path of humiliation, were not unowned of God. The aged servant of the Lord loved to recognise such tokens of His Father's tenderness even while using the rod of correction. Hebich cared not to

speak much about these events, and especially never sought to justify his own mistakes.

Of the events of this period, he thus writes home :

“Oh, this constant loss of time ! this ever throwing us back again ! teaching us that we must still patiently bear the burden. How it pains us ! Yet, in all our trials, the dear Lord still vouchsafed many tokens of His love. At the fire, another moment would have destroyed the dwelling-house and our chapel. But the soldiers most wonderfully succeeded in saving them ; officers worked with the men, and as hard as the common soldiers. Then the Lord has raised up many friends, who are bent upon having the building better secured, the roofs all tiled, and everything better protected from fire. We have now reason to hope that our beloved Home Committee will not have to bear all this heavy loss. May the Lord abundantly bless all these dear ones, who in this great fire of affliction have so nobly and affectionately come forward to help and comfort us.”

CHAPTER XXXI.

SCATTERING SEED BY THE WAY.

At this time, several very true friends of the mission were suddenly called away by death—trials sent, if to chasten, yet to purify. We must tell of the young civilian, Mr. Sandeman, who, taken with jungle fever while out in the district on duty, was brought in to Cannanore to die, surrounded by the brethren, on the 29th of January. He had latterly rejoiced in more than one opportunity of sanctioning, by his presence, the humble preaching of the catechists to the natives at Taliparambu. Then also of the beloved Dr. Foulis, snatched away by cholera on the 10th of April. While he lived, his great professional skill had ever been at our service. His affection had laid the mission under untold obligations; his last words were a joyful testimony to his faith in the Redeemer. Next, most suddenly, our dear fellow-labourer Weigle was called away. His last words, of solemn import, sunk into all our hearts—"I die as a poor sinner: nor do I use the words lightly; for how many opportunities of blessing have I let slip!" These words are the more striking, as coming from one of Weigle's sobriety of mind and earnestness.

And now Heibich's favourite Joseph was sadly failing in health. His younger brother David had been summoned to

his side from the Mangalore seminary, and Hebich took them both with him, in May, to the Nilgherries, by way of Calicut, Maliapuram and Coimbatore. From this last station he sent forward his native companions, while he himself was occupied with an interesting family, which he had met with in the journey. Following after, he overtook the brothers at Metapaliam, at the foot of the mountains, to find, to his great surprise, David already at the term of his earthly pilgrimage. This was a terrible time for himself and for Joseph. When David saw his old missionary friend, he exclaimed—"Oh ! I have been praying that you might come. Now that you are here I can rejoice." Then, while they were all busy with the sufferer, the groom, who had most faithfully helped to the utmost of his power, was also taken with cholera. Let Hebich himself describe the scene :—

"It happened that there was a medical officer there—a passing traveller, sleeping in the bungalow. I called him up. He gave the two patients some medicine from his travelling medicine-chest. It took effect upon the groom, who ultimately recovered. But with David, already worn out with the fatigues of the previous journey, it was already too late. The Doctor recommended my losing no time in sending him back to Coimbatore. 'Will he come round ?' I inquired, again and again. The only answer I got was, 'You can do him no good. Get out of this place yourself, and up into the hills as fast as you can.' But how could I make up my mind to send him back with Joseph alone ?—Joseph, who himself was so ill as to need help and comfort ! More than once I asked the dying lad whether he believed in the Lord Jesus. 'Ah, yes !' said he ; 'Jesus is my all in all.' Once or twice he repeated some German lines, with rapture, and then whispered, 'The Lord killeth, and maketh alive.' Divided between hope and despair as to his recovery, I hired a bullock-cart to take him back to Coimbatore. It was eight in the

morning ere we started, the sun terribly hot. I was nearly burnt up, but he was almost in a state of collapse; and about half way, at near two in the afternoon, he passed away. It was eight in the evening when we reached the house of the dear Addises. I felt sorely troubled at coming there thus unexpectedly, and with the corpse of one who had just died of cholera; but those dear people received us most lovingly, set themselves at once to comfort Joseph and me, would not hear of my taking any further trouble—they would undertake all needful arrangements. Nor was it only words; they were even better than their words.

“Early next morning, after an address, and prayer from Mr. Addis, we laid my beloved David in the silent grave. When he was about to enter the Training Institute I remonstrated with him, pointing out to him that he was perhaps not long for this world—would it not be better to labour at once for Christ? It is remarkable that just before his death he seemed to be better and stronger than I had ever seen him. He was just twenty-four. Oh that we had many such for the work!—there are not many his equals. But the Lord knows what is best; He hath done all things well. His will be done, both now and through eternity!”

The death of her beloved son was such a shock to David's mother, that she followed him to the grave within four months. Mr. Weigle had been particularly attached to this young man, and was deeply affected on hearing the news that he had gone to the home above. He had also a strong presentiment that he himself would follow him ere long. His prayer, as expressed at the time, was—“The Lord grant us but grace to stand firm in that which alone is of importance—to endure to the end; that thus, when we reach the goal, we may rejoice in looking back upon the rough and steep way along which we have so often stumbled.” By the 7th of June, dear Weigle had himself reached the goal!

After the funeral Hebich continued his journey towards the hills—sorrowful, yet rejoicing. He sorrowed especially in sympathy with Joseph, who could not be persuaded to leave him. On the hills he remained from the 2nd of June to the 9th of July, finding, as usual, no lack of openings for blessed work. At Jakatalla (since called Wellington) he found many converted men among the soldiers of the 74th Highlanders. At Ootacamund he caused quite a revival among the believers, and had a communion-season, of which he records that it was a time of refreshing beyond anything he had ever before experienced.

In July and August he was at the French Rocks, among his beloved children of the 39th N.I. His own description of what he found there is given in the following words:—

“One dear sister, whom I had commended unto the Cannanore Church as being near unto death, I found most wonderfully restored. No words of mine can express the comfort which I have from this little Church in the regiment. They have a place set apart in which they gather for worship at all the same hours through the week at which we are accustomed to gather at Cannanore. Besides this, they have built a prayer-house for the use of the East Indians and Drummers. There is also a chapel for the Anglican Church, in which the Colonel reads the prayers and a sermon once every Sunday. This the brethren all attend, though their principal assembly for worship is held in their own special gathering-place. Each one of the officer-brethren is a zealous preacher of righteousness. The bond of love and peace has, as yet, kept them together, so that they are full of good works. For the native Christians they conduct a service in Tamul. Whenever the English Jesuit comes round on his ^{stated} visits, he tries to get hold of and destroy all evangelical books, and warns his hearers to beware of our doctrine, as they would of the plague. I have daily a congregation of about one hun-

dred, black and white, to whom I speak in English, which Joseph translates into Tamul, which is the language the Drummers best understand.

“They very much wish for an able and trustworthy Tamul catechist. On this visit I have baptized a head servant and his three children, and have admitted into the Church some Romanists, and also a Socinian Drummer, who had previously been a great enemy of the Lord’s work, and had been living with two wives. He gave up the book from which he drew his damnable heresies, which I at once burnt. Would that I could supply this little Church with a faithful catechist, who would accompany them wherever the regiment might be stationed. I feel it especially incumbent upon me to do all I can to supply the need of this Church, as the Lord has been pleased to work such a glorious work among them by my means.”

In the preceding May, a native of good caste had been converted under the teaching of one of the sisters; this man had to endure no little reproach from the Sepoys. Captain Kerr was on detachment-duty at Hāssan, where he was much pleased to find his two drummers glad to come to him daily for reading and prayer. Captain Hart had been sent to England for his health. He found work to do for the Lord there also, and was soon surrounded by a little flock, from which he found it hard to part. Soon after his return to his regiment, he was shot dead by a fanatical Sepoy. Hebich also records: “Of course I did not omit a visit to the Palhalli sugar-factory; the brethren there entertain a Tamul catechist to work among their hundred or more dependants. And all seem full of spiritual life.

“The Bangalore brethren had arranged for me to pay them a visit, and had gathered the necessary money for my journey. The Lord opened so many doors of usefulness for me there, and provided me with so much work, that when the time

came for me to leave, many engagements, which I was sorry to neglect, were unfulfilled. On this visit the missionaries wished to have me with them. I kept myself principally with those of the London Missionary Society, with whose spirit I feel I have more in common. I, however, preached once in the Wesleyan Chapel. I had very often to preach three times a day ; besides which, I was at work till midnight—generally with considerable gatherings ; for instance, with European pensioners, then with their wives ; then with the drummers and bandsmen of the 6th N.I., among whom such an interest was excited, that even the Romanists came. Alas ! that there was no one at hand fitted to carry on the work among them, after I left.

“ It is strange how little there is to be found of *life in God* in this large station ! ‘ Orthodoxy and the black gown ; the tasteful adornment of their houses, and all that is gentlemanly, is never lacking ; but as for the Lord Jesus and His kingdom, who cares ? On Sunday to Church and the Lord’s Supper, on Monday to a ball or a picnic ; no wonder if the devil has them in his leading-strings ! But one of the chaplains is a brother beloved in the Lord ; my people attend his church ; I first met him at French Rocks. He came with me to church, and then I went with him, and we all received the Lord’s Supper from him.

“ A gentleman and his wife were newly converted to the Lord ; I asked them if they had ever yet prayed together.

“ ‘ Oh, yes ! we pray together ; I read the prayers while my wife kneels by me.’

“ *I.* ‘ That is not what I mean. Do you, sir, pray from your heart, with your wife ? and do you, wife, pray from your heart, with your husband ?’

“ *He.* ‘ No, we have never done that.’

“ *I.* ‘ Very well, that is what you must do !’

“ Upon this their faces grew long, and there was no an-

swer. The following day I was with them again ; the first words that greeted me were : ' We have prayed together, as you recommended, and are so happy ! ' And on a subsequent visit, they told me that they prayed thus together three times a day, and were more and more happy. During the half of my visit, I was the guest of Adjutant Sim ; for the other half, the dear Campbells would take no denial, I must needs go to their house ; but as they live too far away for my work, I still had to be very frequently at the Sim's.

" I was then also invited to Tumkoor, and worked there in my usual way, but the time was too short. I had to deal there with a Tamul catechist, to whom I refused the Lord's Supper, because of his holding *caste*, though otherwise his conduct was good. These Christians, who retain their caste-lock, are so tied by caste considerations, that the Lord Jesus is to them nothing by comparison. At Bangalore, I met with one of these fellows who boast great things : he was a man who went from house to house, singing the Gospel, for money. No Brahman was ever more bitter against me !

" Between the 20th and 26th of August, I passed through Mysore, Yellwal, Hunsur, Frazerpet, and Mercara. I could afford to spend but one day at each of these places, yet I found in each so much and such important work to do, that I felt extremely thankful for even these rapid visits. Had I but a little more time at command, more marked results would be apparent. At Mercara I found my well-beloved Boswell. This canny Scot had spent two and a half years at Cannanore, and at first I had a good deal of disputation with him. (The officer thus mentioned, a truly guileless soul, entered into his eternal rest in June, 1857.)

" Evil tidings made me hasten with all speed from Mercara to Mangalore. I preached, there for the first time in the English Church, and my friend, Mr. F. Anderson, took me expressly to the English School, where I addressed the

heathen scholars for two hours and a half, opening and alleging from the Scriptures that Jesus Christ is indeed the Son of God. I had great enjoyment in this, and earnestly prayed that of His free grace, the Father would reveal His dear Son in the hearts of these interesting youths."

It is worthy of record that the young Brahman pupils of this school, carefully educated and intelligent lads, but with all the natural opposition to the preaching of the Cross, came afterwards to their teacher, Mr. Hoch, and declared that the mystery of the Trinity in unity had never seemed so clear to them before. Now, certainly, Hebich's forte was not in logical demonstration. But it is an instance how a powerful and simple testimony, sanctified by love and by prayer, is worth more than a whole heap of fine-spun arguments.

On his return to Cannanore, where he arrived on the 1st of September, he found that there had been no increase of members; indeed, so far as concerns the Native Church, there had been a falling off. Among the faces which welcomed his return, those of Stocking's second wife, of the well-beloved Jacob (a weaver, by caste), and of others of his most trusted ones, were missing. He says:

"Seven dear souls entered upon their eternal rest, and this is a fact which may well rejoice and encourage a poor sinner such as I am! I need not grow weary, for is it not true that 'there remaineth a rest for the people of God?' The Sunday-morning service has now been replaced by two separate services. Gundert conducts the service for the natives, in the school-room at the corner, while I preach to the men of the 74th Highlanders, in English. Most of these men are unconverted, but they prefer our form of service to that of the English Church. It came about in this way; a certain Captain F. was converted, and by his means, in spite of opposition from some of those in authority, about sixty men are

marched down to our chapel for divine service, and so I have them from ten to eleven o'clock. Hallelujah !"

At Taliparambu a better spirit showed itself. The ring-leader in the fierce attack, narrated in an earlier chapter, had been sentenced to three months' hard labour. Some apprehension was felt as to his influence on his return to the village, after completion of his sentence, but no evil ensued. Paul, the catechist, stationed there, had paid a four weeks' visit to his old deaf father, and had succeeded in instilling so much of Gospel truth into his mind, that hopes of his conversion were entertained. At Andjerakandi a spirit of discord seemed to rage. Many thought that God made no distinction between the evil and the just (Mal. ii. 17) ; so that the catechist was not a little discouraged in his work of patience among such a people.

Suddenly very sad news was received from Calicut. Mr. Conolly, the collector, who had just been appointed a member of Council, was sitting on the evening of the 11th of September, reading aloud Gibbon's "Decline and Fall of the Roman Empire" to his wife. Suddenly five Mapilla fanatics burst into the room, upset the table and lamp, and almost cut poor Mr. Conolly to pieces. With life ebbing from twenty-seven wounds, he just exclaimed, "Jesus, have mercy on me," and sank in less than half an hour. The murderers' object was revenge for the banishment of their high-priest, of which we have previously spoken. They did not succeed in stirring up their co-religionists to a Jihad, or holy war ; and vengeance overtook them within six days. Exceptional laws were adopted for this troublesome province, which were so successful in maintaining quiet, that even during the year 1857, when so much excitement prevailed all over India, no disturbance of any kind took place in it. Hebiich wrote at once a letter of condolence to the widow, expressing all the gratitude he felt for the uninterrupted kindness of so many

years : urging her also to look to Jesus as the one who alone can comfort in our severest trials. As soon as possible, he went to see her before her departure for Europe.

In one of his letters home, written about this time, we find the following words, "At six o'clock in the morning of the 13th of October, I had completed twenty-one years in this country. After such a length of service a British soldier has served his full time and is entitled to his pension. I certainly do not wish for that, but my wish is still to serve Him wherever I may be, and yet to win for Him, souls for which He has laboured and suffered so much. Praised be His name for that He has allowed me to remain so long at my post, with unbroken health. To serve an earthly master for so many years might well make one feel proud. But to have served Him, the heavenly, good, Holy One ! Oh ! it makes me feel humbled indeed, according to that word of His. 'When ye have done all, say we are unprofitable servants.' But why unprofitable ? Because while all that is good in the servant is of His inworking, that which is evil comes naturally enough from oneself ; and in these many years upon which I look back, how much that is evil has been."

In now taking a retrospect of all his work, and comparing the results of his labours in a mission-station, with those obtained in itinerating, little inclined as he was to select his own path of work, yet he could not help acknowledging that his itinerant work had been by far the most blessed, and the richest in results for God. Yet while acknowledging this, he also felt that he had no longer the ability to be constantly on the move. He now felt often weary and unstrung ; so that after each journey, rest seemed the more welcome. Probably he was right in ascribing the unusual way in which his bodily health had been upheld, to his frequent changes of air and of scene. His brethren in the mission-work were

also conscious that he often accomplished more for the Lord when travelling, than when residing at any of the fixed stations. The final result of all his thoughts on this subject was, that he resolved to consider himself no longer as bound to any one station; but rather to give himself to preaching in different places as opportunity should offer; and to go after individual souls as God might guide. This resolve could however, only be fairly carried out if satisfactory arrangements could be come to for the pastoral care of his old station. But just then directions were received from the Home Committee, for Dr. Gundert to move to Mangalore to fill the vacancy caused by Mr. Weigle's death. Two more years had thus to pass before Hebich's wish in this respect could be fully carried out; when Mr. Müller was sent to him and proved to be just such a coadjutor as he needed. When the year 1859 at length brought with it leisure for the much-longed-for preaching tour, his strength was well nigh exhausted; worn out by many sore troubles occurring in the various stations of the mission, which came upon him most unexpectedly.

CHAPTER XXXII.

CARES ON ACCOUNT OF HIS FELLOW-LABOURERS.

ABOUT the new year's tide of 1856, the heaviest trials crowded upon the mission generally. The new mission-house at Udapi was burnt down on the night of the 15th of December. This circumstance drew the attention of all to this head-quarters of idolatry in Canara. Hebich knew better than most, the bitter enmity of the Brahmans. From thenceforth he was more than ever earnest in prayer for the safety of the more exposed out-stations; and reproached himself that he had failed to sympathize with the trials and sorrows of his brethren, from being too much absorbed in his own projects. A few weeks later he received a petition from the senior Christians of that district, begging him to come and enquire into most grave charges made against a fellow-labourer hitherto held in high esteem. He had just undertaken a fresh course of street-preaching in Cannanore, but this blow, which came upon him like a thunderbolt, interrupted it. He hastened off, through Mangalore and Mulki to Udapi, seeming the while like one panting for the air and light of life. He says, "It was not merely the very hard work we had there, but it was that our hearts seemed ready to break."

Occasions like the one which now engaged him, ever

brought out most wonderfully Hebich's knowledge of the deceitfulness and sinfulness of the human heart. He put himself so thoroughly in the place of the poor fallen one that he seemed in him to see only a reflex of himself. He kept saying, "and thus would it have been with me, but for grace." Gladly would he have avoided all judging and reproaching: far more ready was he to help, and to lift up the fallen one. Yet he was so clear that there could be no restoration without true repentance and unconditional confession, that he was preserved from undue leniency in dealing with those that had fallen into sin.

From this journey to the north, resulted a General Conference of missionaries, lasting from the 20th to the 24th of January. It was marked by a spirit of deepest self-condemnation. Each one felt that by his want of watchfulness, he shared in the guilt of the terrible evil which had crept in among them, and yet which had remained so long before it was brought to light. And he felt deeply what a terrible occasion had been given to the enemy. There was more of weeping and of prayer, than of regular proceedings and framing of documents.

As two missionaries had to be dismissed, and a third was very seriously ill, Hebich had himself to undertake for some weeks the Mangalore church. Many unconverted ones had been all too easily received into it, resulting in a felt want of earnestness and Christian life. Some of the members were confirmed tipplers; some were taking to the use of opium; many of the professing Christians saw nothing unseemly in being present at cock-fighting. Sharp dealing was needed, and zealous home dealing with those who were already sleepy; while at the same time a helping hand was promptly held out to those who honestly sought for better things. The church recognised that Hebich was really seeking their good, and soon showed signs that his help was appreciated, and was

operative for good. The women, especially, rejoiced Hebich's heart by readily abandoning the finery in which they had been indulging.

During this visit to Mangalore, Hebich saw for the last time there his long-trusted friend, Mr. F. Anderson. He was about to leave a province which he had tended during the best years of his life. From the founding of the Mangalore Mission-station he had stood by it as a true friend; helping it in its troubles, sorrowing in its sorrows, and participating in its successes. If this distressed Hebich, he was on the other hand rejoiced to hear that the 16th regiment N. I. was to spend some years at Mangalore. The event proved that at no time during his short but happy life, did Gompertz' spirituality shine out so brightly as during this period at Mangalore.

Once more to let Hebich speak for himself:—"As so many and various evils were being brought to light, and there seemed to be no one to look after the Mangalore Church, the General Conference wished me to remain there for two months; but it was impossible for me to agree to this, as it seemed to be most important that I should visit the heathen-festivals; more especially as the adversaries had spread the report that, as I had been ill-used the previous year, I should never dare to appear at them again; moreover, it was said that even the Government had forbidden me to go. I felt therefore that were it to cost me my life, I must not fail to be there.

"I therefore returned to Cannanore on the 6th of February. Mögling had been officiating for me there during my absence. On my arrival Gundert showed me your letters, directing him to proceed to Mangalore. I felt this very hard—indeed, I felt that it should not have been done. Yet I was so impressed with the miserable state of Mangalore, that I said to him, 'If you must go there at all, go at once; that so what I have been able to do for the Church there may not be quite

lost, or turned upside down. I cannot find it in me to detain you.' "

Mr. Diez was engaged to be married to an English teacher in the girls' school. Their marriage was therefore somewhat hastened (on the 11th of February), that the newly-married couple might assume Mr. Gundert's place at Cherikal. After which Hebich hastened off to the heathen festivals, of which he thus writes :—

"The chief people at Payawur were at first so very inimical that they would not allow my people to pitch the tent at all ; but I was able to appease them. But at Taliparambu everything was so quiet and peaceful that it was a real season of refreshment to me after all I had gone through. I sold two rupees' worth of books. Formerly I used at these feasts to have everything to do ; but now things are so far altered that the catechist brethren relieve me of the greater part of the work, and that in so satisfactory a manner, that I am constrained to think that, after all, they do the work better than I can. And also the inquirers who come to us from among the heathen, would formerly not be satisfied unless I conversed with them ; now they seem to prefer to go to my assistants."

Thus what used to be the heaviest burden of the whole year was at length lightened to him. He considered that the time had now come to establish an English school at Taliparambu, and an influential official very considerably helped him to do so. The Educational Despatch of 1855 had given a mighty impulse to education throughout British India, and Hebich felt that he also must do more in that direction. He writes—
 "Hitherto we have not been able to manage it, but we must now aim at having both better and more numerous schools." One was at once established at Chowa, and in November a good English school for Cannanore was brought into being ; not that Hebich took any share himself in actual teaching.

Though the work at the Mission-station and its out-stations had much increased, Hebich could not consent to forego his usual tour during the monsoon. He left Diez to get on as well as he could for a few months, while he himself (and for the last time) went to visit old friends, and to seek fresh opportunities at a distance. From the 15th of May to the 9th of August was spent in visiting all those places which have been so frequently named, with the exception of Bangalore. He first visited Kurg, where, on the 21st of May, he united Mögling, who had been such a confirmed old bachelor, to Weigle's widow. Next, to French Rocks, where he was once more busied with his *own* regiment, the 39th N.I. His old and kind friend the Colonel was no longer there. When he had been removed, the officers, instead of the customary farewell dinner, had given him a large family Bible, where, he said, he might long find food enough. The others had been led through varying experiences. Hebich found one young officer, Wilson, just converted, and in all the warmth of his first love. A Naigue (or Sepoy corporal), a man well read in Tamul literature, had also been converted. Captain Dobbie had baptized an aged native on his death-bed. This officer had also taken measures to sell a number of Canarese Bibles in the neighbourhood—seed sown in hope. But since the departure of the Colonel, the additions to this little regimental Church gradually ceased.

On the Nilgherries, Hebich found more to do than ever in the four stations of that sanatorium. Doors seemed ever more and more to open before him. Major Sweet, of "his own" regiment, who was suffering from his eyes, and that trusty friend who had for so many years stood by Hebich in Cannanore, Major Young, were at that time together in Ootacamund. On every occasion of Hebich's visiting the hills, so much trouble was experienced in finding a suitable place for his preaching, that these friends had conceived the plan of

building a little chapel, which would be always available, and at the same time could ever be used by some one or other of the various evangelical missionaries of many societies, who were driven to the hills in quest of health. The plan was carried into execution; and though Zion Chapel was not ready for Hebich's meeting on this particular visit, yet he had the privilege of opening it before the end of the year.

In August he returned to the plains, finding work to do at Palghat, Maliapooram, and at Sakhyakannu. At this last-named place, where the works for the new railway were in progress, a pious engineer who was conducting them, provided him with a fresh field of labour. And so at length he came safely back to Cannanore.

It has been mentioned that Diez had been left alone at the chief station: he had been almost overwhelmed with the burden, and was longing for Hebich's return. He complained that, at Cannanore, the English were absenting themselves from the chapel, while at the out-stations he had been scarcely able to afford the needful supervision. But now, at last, help was at hand. At the last General Conference, Jacob Ramavurma had been examined and recommended for ordination. He especially attached himself to the Cannanore Schools. In due time the sanction of the Home Committee was received to his being ordained a missionary of the Society, and Hebich at once fixed the day, which was to be the first mission-festival for the Province of Malabar.

On the 3rd of September, 1856, the mission-chapel was crowded with a congregation of all kinds of people. Previous to the day appointed, Hebich had called upon the Colonel of the 79th Highlanders.

"I know what you want," said the Colonel; "you want my men to be sent to your chapel."

Hebich. No; they will come fast enough without any arrangement; but I want to invite you.

Colonel. Invite me ! what to ? Do you give champagne or only good beer ? What am I to have ?

Hebich. At my place you only get matter for the ears. However, I invite you ; and if you will come you will not regret it."

The Colonel would not promise anything ; however, he came.

Then there was another Colonel C., a man well-disposed. Also the Brigadier P. Thompson, an earnest Christian, a Plymouth Brother, but who, from his previous connection with the 39th Regiment, N.I., felt no little interest in Hebich. And there were many others of various denominations, while the verandah was full of Roman Catholics, Heathen, and even Mahomedans. There must have been at least eight hundred persons present. Just as the service had begun came the palanquin of the Rajah of Cherikal, attracting all eyes by the parade of the bearers, and the gaudy covering of gold-embroidered, crimson silk. Hebich conducted the Rajah to a seat of honour in the chapel. The former Rajah having died, had been succeeded by his nephew, the good-natured philosopher mentioned in an earlier chapter. He had always felt much affection for the refined son of the Rajah of Cochin, in spite of his profession of Christianity. He now sat a little apart, looking on at the mixed assembly.

Hebich reviewed the twenty-two years of evangelical mission-work on the coast, rehearsing the results of that work. At Mangalore, a converted Brahman was actually a recognized preacher of the Gospel ; another converted Hindu was preparing for ordination at Basle ; and now they had gathered together for the purpose of receiving as a preacher a brother who had already done good service as a catechist during thirteen years. All this was promise that converted natives, entering into the ministry of the Gospel, would help to carry on that work to which the European missionaries had devoted

their lives. And finally, whether they like it or not, all gainsayers will have to acknowledge that "Jesus is Lord over all, to the glory of the Father."

"Hear it, all of you! and thou also who resistest so stiff-neckedly! You must yet bow the knee before him, calling, 'Lord, Lord!' As yet the world is all indifference concerning that great salvation which Jesus has procured with His bloody passion. Yet we can already see many little signs that it must presently be otherwise. All these heathen races around us date their letters A.D. 1856. But what means this *Anno Domini*, but the period which has passed since our Lord came to this earth to bring salvation? Should not each one pause and ask himself, Have I accepted that salvation which was sent from heaven? Am I redeemed? And next, What have I done for Jesus? What for the hallowing of His name? for the bringing in of His kingdom? How much do I pray, work, endure for the holy cause of His kingdom? And when we faithfully put to ourselves such questions, they cannot but result in contrition. If I have to speak of myself I shall be surely ashamed—how much do I yet find in me of the world, how much that is evil! How much of evil-surmising there is yet in the hearts of the most devoted Christians! How terrible it should seem to each of us to hear of the curse coming upon all who do not love Him? Yet is He pleased to send forth such poor, imperfect creatures as His servants to invite others in. Be ye reconciled to God. Thus even I dare to invite you all in; to say once more to each one, Come, and make experience of what His love can accomplish. And ye, who call yourselves Christians, remember your baptism. Each one in his baptism has made the solemn vow (the Brigadier was here noticed to drum nervously on the arm of his chair) to deny the world and the Devil. Now at length fulfil what ye have thus undertaken. Ye are careful for yourselves, labouring and suffering. Oh! think how little you have

yet done for Him—yea, how much you have hindered, and how much you have given occasion to the adversary; and from this hour begin with a holy walk, with true repentance, with earnest prayer, with joy and with your might to gather for the Lord where you have hitherto scattered, and to live for eternity. Prepare to render an account of your stewardship; and oh! think you what a reproach it will be to us white people, that a black man like this one should have got in advance of us!”

After Jacob had given a sketch of his life, with sundry practical applications, Hebich ordained him according to the formulary in use with the Church in Wurtemberg; the witnesses uniting in the laying-on of hands, in token of their desire to call down upon him needed blessings. The service was concluded with prayer and singing, and then the missionaries welcomed their new fellow-worker with a brotherly kiss.

The brigadier was much stirred up. Hebich thanked the colonel of the 79th Highlanders for the unexpected honour of his presence, on which he remarked:

“I thought you said that two others were to speak, where are they?”

Hebich pointed to the other missionaries present, but said he thought three hours was a long enough time for most of the hearers.

But the colonel said rather complainingly, “Let them get up into the pulpit and go on.”

The rajah sought to conceal the impression made upon him, saying all religions came to much the same in the end. His followers urged him to come away, and he excused himself, smiling the while, that as it was the fourth day of the moon’s age, he must hasten home, as it was wrong for him to be abroad while the moon was so young. He pressed Jacob’s hand, congratulated him and expressed good wishes on a day

so honourable to him, and away he went, to wash off contracted impurity in his tank, and to hide himself in the dark recesses of his palace.

A certain Captain T. was so pleased at the whole festival, that he sent his first gift to the cause that same afternoon. He said he felt greatly humbled at the thought that hitherto he had done so little for the extension of the kingdom of Christ. Hebich fanned the flame with such effect, that ere long he was able to consider that officer and his wife as won for the Lord.

To Jacob was now assigned the oversight and pastoral care of the Cannanore Christians, together with the Sunday catechizing and other services, even to English preaching. But his main aim was directed to the five schools, his attention to which was most beneficial. His career of service on earth was a short one, but it was granted to him, however, to see living fruit gathered from one of these schools ere his life closed.

On the 25th of October an additional fellow-worker for the Cannanore Mission-station, whose coming had been so long and so anxiously looked for, landed. Mr. J. Strobel had, of course, first to study the language, but yet, as he was able at once to enter upon work in the English School, his presence enabled Hebich to pay another visit to Palghat, from the 26th of October to the 12th of December. The opportunity was made the most of for preaching in the surrounding market-towns. And he also paid a short visit to Ootacamund; where one frosty morning his old friend, Major Young, took him to stand on Doddabetta, the highest point in Southern India. On the 3rd of December he opened Zion Chapel, which, as stated above, friends had built especially for use on his visits to the hills. From this tour his inseparable friend Joseph came back in so very weak a state of health, that it seemed as though this must be his last journey.

Alas, it was another of his helpers whose thread of life was to be first and suddenly snapped !

Jacob had been so true and earnest in enforcing scriptural teaching on the pupils of the English School, that they took a violent dislike to him. They thought that they were there to gain secular knowledge and not to be preached to. One of these pupils, however, sprung of a respected Tier family, on reflection, felt ashamed at this hatred. About the same time, a young Nayer, of Cherikal, over whom Jacob had long yearned, was impressed. These two lads both came to the mission-house on the 27th of December, resolved to confess Christ. Hebich joyfully welcomed them, and cut off their caste-locks. It was a new experience, and a very touching one to the new Missionary Strobel, who was of a most sensitive heart, to see the mother of the young Nayer, weeping, entreating, threatening her boy, throwing herself on the ground, striking her head against the stones ; while the lad, though his heart was evidently wrung, kept repeating to her, " No, I cannot forsake the Lord ! "

In January, 1857, a dear young man of the Mullil family was taken ill with small-pox. Rather unwisely Jacob was sent to visit him ; not by Hebich, however, who well knew the fear this tender-hearted man had of that terrible disease. Jacob went, however, unhesitatingly, and faithfully acted as a kind nurse, but he took the infection. He at once said :

" I shall not get over this sickness ; but I am ready to go or to stay, as shall please the Lord, and I rejoice in the hope of a glorious eternity." He fell asleep on the 11th of February, in the arms of his loving and faithful wife.

A friend wrote : " May God comfort the poor widow ! for seldom were a couple more tenderly attached ; they were like a pair of turtle-doves." All combined to do him honour ; many of the officers of the garrison even following him to the cemetery.

This was a great blow to Hebich. He writes: "I can hardly make others understand what a treasure I have lost. For these last fourteen years he has been as my mouth at Cannanore, at the heathen-festivals, where he ever stood hard by my right hand, and in all the country round. Since his ordination, I have noticed that dear Ramavurma was increasingly earnest and zealous in his purposes. Praised be the Lord of all grace, for all that He has done in and through my beloved Jacob. Amen."

Jacob's kindly figure was missed on all hands. Small as he was in body, he was in many respects a complement of Hebich's character. He softened and moderated; he diffused joy: he brought regularity and method into the ordering of the Church; and so, with all submissiveness, was most helpful to true progress.

It may be well to give here a rapid sketch of the career of the two lads, to whose conversion Jacob Ramavurma had been instrumental. They were baptized on the following Good Friday, and then sent, for their education, to the newly-established school for catechists at Tellicherry. Samuel entered early into rest, in 1861. But the Nayer, Jacob Jamautcherry, has proved to be a worthy son of his spiritual father's, and is still actively working for the Lord; a natural son of the rajah, by a maid-servant, his youth had been passed in the Cherikal Palace. He had long been an admirer of Jacob Ramavurma, attracted to him first by the fact of his also being a rajah's son, and then also by his learning and intellect. He had been present at the ordination, carrying his father's shield. Once when in peril in a boat, he had made a vow that he would profess Christ. He repeated the vow when once suddenly brought in danger of infection from small-pox. And for a third time he renewed it when once he himself lay dangerously ill.

It was in December that he came to Cannanore, and

joined the believers. His father, the rajah who had shown so much sympathy with Jacob Ramavurma on the day of his ordination, soon followed him to the grave, carried off by the same terrible disease. During his illness he caused a hundred rupees a day to be devoted to distributions of sugar and water to all comers, but this did not avert his fate. A death by small-pox was to him a terrible calamity, as his body would not be burnt with the customary honours, but buried in some spot of waste ground. It was rumoured, afterwards, that a brother of his had bribed his Brahman cook to get him out of his own way. If such was the case, his vicious successor, who died only a year and a half later, would seem to have fared no better. The long and patient labours of Hebich and of Jacob Ramavurma among the members of this royal family remained, with the single exception of the lad Jacob, of whom we have just spoken, without apparent results.

CHAPTER XXXIII.

A WHOLE CHURCH TRANSPLANTED.

IN January, 1856, the owner of Anjerakandi estate, who had been absent in Europe for nineteen years, returned to his plantation. The church there had long looked forward to his return. Often when the thread of their patience had been stretched almost to snapping, they had been comforted with the thought that the "great Sahib" will come back some day, and he will bring relief. When at length he did come he found those whom he had left as children, grown up to manhood, and the men almost all Christians. Formerly his word had been law ; but the influence gained by the missionaries and catechists, bringing God's word to bear upon these freed men, had in the meanwhile worked a great change, their intelligence was enlarged, their conscience sharpened, their dependence upon a single man modified. If this change from the former patriarchal state of things had brought in some disagreeable consequences, yet were they such as a proprietor with large insight into character need not have resented. His long absence had served but to nourish the greatest confidence in him, so that on his return he was received on all hands with most enthusiastic honour, and with hopes, perhaps too great.

As time passed, however, these hopes were rapidly weak-

ened. It was a good sign that the proprietor occasionally attended divine service with his labourers. It was also something new, and very pleasant for these poor people to find how much interest his daughters took in the women and children; establishing a sewing-class for them. But it became even plainer that the planter and the missionary had widely different views as to the Christian education that was most desirable. Then the ever-increasing demands upon their daily labour caused a general feeling of discontent which was only fostered by the constant remark, "Whoever does not like to stay may take himself off." The planter spoke slightingly of the catechists' preaching, forbade collections for the mission; and at length brought matters to a crisis by forbidding the catechist to hold morning service, and formally superseding and dismissing him.

On the 23rd of December, 1856, Joseph, who was sent out to fill the place of Timotheus who had thus been dismissed, gathered the elders of the church to consult with them as to what ought to be done. They declared that they had no wish to leave if only their wages were duly paid, and Sunday labour with other demands upon the time needed for their spiritual well-being discontinued. Their requests were not granted, but on the contrary the fourteen heads of houses who had put them forward, were at once discharged, as it was said, for having made groundless complaints. Altogether sixty persons were sent off, bag and baggage, amid the tears of those who still remained. These wanderers turned their steps towards Chowa, where they arrived towards evening. Hebich met them with songs and prayer. The elders among them were "like those that dream," the children felt more light-hearted and free than they had long done.

The rest of the church, who had still remained on the estate were allowed, in accordance with the permission

granted in former years, to attend the new year's festival at Cannanore. But at the same time came a letter from the planter to the effect that as the connection of his people with the Cannanore church produced a marked deterioration in them, he intended from henceforth to sever it.

Hebich found himself thus brought face to face with the question, whether he would allow the band to be broken which had united these people to the mission for well-nigh eighteen years; or whether he would take them and the burden of all their worldly cares upon his own shoulders. With heavy heart he chose the latter alternative. He would gladly have come to a resolve which would have avoided this breach, and have spared himself the very serious results which it involved. But he did not see his way to it. Thus it was that at the new year of 1857, he found himself burdened with the care, temporal as well as spiritual of the one hundred and seventy-seven persons (for they were no fewer) who left the Anjerakandi estate; the burden made all the heavier from the fact that some of them were but half-hearted and careless Christians. Hebich himself found relief from this burden occasionally; but the burden of increased care and labour fell even more heavily upon poor Mr. Diez.

By the 27th of May, the rainy season had already set in, and Hebich hoped to be able then to undertake one of his more extended tours, and thereby to obtain refreshment of mind which he felt the need of. In spite of the heavy down-pours he got as far as Palghat, but only to be hastily summoned by telegram. His beloved Diez, who had been taking untold trouble in the matter of the settlement of the emigrants from Anjerakandi, and could yet foresee no end to his work, had at length broken down, and was apparently at death's door from dysentery. The faithful Major Young received him into his house, and nursed him with the

tenderness of a father. He was distressed to find that his patient could talk of little besides accounts, buildings, &c., without seeming to perceive that he had to set his own house in order. The Brigadier, Major Young, and others of the English brethren united in prayer for the sick man, while Mr. Strobel organised prayer-meetings for the same object among the natives; and prayer was heard.

By the 12th of June, on Hebich's return to Cannanore, he found his brother missionary saved, though utterly weak. It was essential for the restoration of both mind and body, so sorely needed, that he should be relieved of the burden of the mission-station. Hebich gladly gave up his own holiday, to make this possible. He received his brother missionary back as it were from the dead; a fresh gift of the grace of God. He then records. "How wonderful! the day after my return I had a conversation of four hours duration with the good Dr. C., who had attended the sick man; and he was won for the Lord;—the first instance after a long interval, of the conversion of a gentleman at Cannanore. He at once separated entirely from the world. He has now been moved to Calicut. Oh! that I had but more faith! I find in myself only sin and misery; but in Him is all! all! When shall I see Him, and be for ever with Him!"

A result of this time of trial was that Mr. Strobel, of whom we have hitherto heard but incidentally, was drawn very much closer to Hebich. He had been hitherto busied in learning the language; and sundry little circumstances, combining with his own timidity, had served to nourish in him rather a feeling of aversion to the old missionary. But now he records, that it seemed to him as though Hebich did nothing, since his return to the mission-house, but pray and preach for one who felt himself so weak; and this token of fatherly love stirred in him such joy as would scarcely let him sleep.

Hebich's return to Cannanore served to originate a plan, which was not, however, matured till afterwards; but which had for its object the handing over of the Anjerakandi people to the English Church. Mr. Diez's mode of dealing with these people had given occasion for a wish for this, not only among those who were least satisfactory, but even among some of the best specimens of Christians. Under the present circumstances, it appeared best to Hebich to carry out a plan which had before occurred to him, which was, to get Mr. Christian Müller to undertake the charge of this new Church, while his place at Chombala, where everything was already well ordered and quiet, would better suit Mr. Diez's state of health and strength.

The other missionaries in the district concurred in this plan, which seemed the best way of meeting their present difficulties; while it seemed also the best way of providing as the Home Committee wished, for an able successor to Hebich in case of his being removed. These changes of station were carried out in September.

Mr. Müller introduced Diez to what was thenceforth to be his new station, and then himself, from the calm waters of Chombala, entered upon the rough and unquiet sea of Cannanore.

His first care, as soon as the weather permitted, was to build twenty-one more cottages at Chowa, which very much encouraged the new-comers. He had then enough to do in caring for the education of the young and the edification of the adults. His experience of them was, that there were many degraded natures among them—men who, as soon as anything went against them, were always ready to threaten to go away—but also “some noble souls, in whom the mercy and grace of God is magnified.”

But other burdens came heavy upon Hebich at this time. There was difficulty about money matters. The political disturbances of 1857 on the continent of Europe dried up many *mutiny in 2nd*

sources of supply. Then, just when his countenance would have been so valuable, one who, occupying during eleven years an influential position at Cannanore, had ever shared every care and every joy with the old missionary, was suddenly removed. In July, Major Young's health broke down altogether, and it was necessary to send him to Europe at once. When he left Hebich felt very lonely. He writes—"Thus goes one friend after another; but the Lord Jesus remains—yea, He remains, even in death, the best, the only Friend!"

Hebich's financial necessities were now largely increased, and he had omitted duly to forewarn the Committee at home of what his increasing requirements would be. He had the mortification to have his estimate for the year disallowed, and himself held responsible for the overplus. Though ultimately the matter was cleared up after due explanation and review, yet was it a cruel blow to him, leading him to exclaim—"Alas! the Cannanore station is in truth insolvent."

He could not fully explain to the Home Committee all the trouble and expense which had been occasioned by the founding of the Chowa Church. Nor indeed had he spoken openly on this subject to any one. He now resigned the general trusteeship and the financial charge of his own station, so as to be no longer oppressed with matters of accounts. When at length, in May, 1858, he had brought up all the back accounts and statements, so as to be able to hand them over in proper order, he wrote to the Home Committee—

"How I rejoice that all this matter is put right. Ah! how blessed it will be when at length we shall be able to lay down all our tasks, and to enter, as poor sinners, saved by grace, into all the rest and joy of His kingdom!"

CHAPTER XXXIV.

THE MUTINY.

IN May, 1857, the terrible Mutiny, which had been long feared, among the Mahomedans and Brahmans in the Native Army of India, broke out at Merat and Delhi. After a while the wave of discontent rolled over Southern India, even into parts of the Madras Presidency.

In August all was still quiet at Cannanore, but it was otherwise at Palghat. So many disquieting rumours were spread abroad: at one moment it was that all the Europeans on the Nilgherries had been killed; at another time it was that the few who had escaped from the larger stations in the plains were hastening for safety to the hills. The native women at once took off their jewels, and buried their most valuable possessions. Some agents of the mutineers were apprehended: for instance, a Mahomedan, with a large sum in gold in his possession. However, O'Brien was able to report that the 20th of August, the day set apart for humiliation and prayer, had been well and earnestly observed. *frank*

“‘The wicked fleeth when no man pursueth;’ but, ~~on~~ ^{the} contrary, among us reign peace and joy. Happen what may, we are more than conquerors through Him that loved us. The Lord is in the storm. All trembled in anticipation of the 28th of August, but it has passed quietly, and now the regiment that was here has been withdrawn, without another

being sent to take its place. I preach as freely as before on the market-places."

All rejoiced when, the rainy season being at length over, the assault of Delhi raised the spirits of Europeans throughout India, and large reinforcements had arrived from England.

One of the sad recollections of those days is the murder of the aged General Kennett, at Coonoor. He had served, as an ensign, at the siege of Seringapatam in 1799. A Mahomedan servant was robbing him, when the General awoke and opposed the robber, who thereupon stabbed him in two places. The old man said he died as one called of the Lord at the eleventh hour, and that he most heartily forgave his murderer. Mr. Metz rejoiced that his prayer for the old General, at the ~~new-year~~ season, had been heard, and that Hebich's testimony to him had borne fruit.

The good Brigadier felt the strain of these months of alarm, and went up to Mercara for change and refreshment. He died there, suddenly, on the 2nd of December. Hebich exclaimed, on hearing of his death—"He was a fine man; in all the succession of brigadiers whom we have had here, there was none to equal him."

The fear of the spread of the mutinous spirit had now passed. The Madras Native Army not only resisted all the intrigues of the Sepoys of Northern India, seeking to draw them into the conspiracy, but rendered worthy service in the field, sharing in the victories of the European troops. Among the forces that took the field from the South were some whom Hebich followed with loving eyes. Among others, his friend Major Carr, who went from Mangalore to Upper Bengal with the Madras Rifle Corps, and the 74th Highlanders who were ordered from Cannanore and Wellington to Dharwar.

Hebich now felt lonely. His Highlanders were away, and but few men of the 66th Foot, who relieved them, found their way to the chapel. Many of his friends in the higher

circles of society went away to Europe; and he found himself surrounded by a new generation, which did not need his services. One friend of his, who had long sought the welfare of India, while holding some of the most important offices in the country, in writing to him, thus describes the impressions which the mutiny had produced on his own mind :—

“These late occurrences have proved to me that the Gospel alone can bring real blessing to this land. India can receive but lasting benefits from the labours of the missionary body. May the Lord long preserve you to work for India !”

CHAPTER XXXV.

LAST LABOURS IN CANARA.

IN April, 1857, Hebich visited all the stations in the Tulu-speaking districts. Udapi pleased him best of them all, and of it he records: "There are some of the right kind of people." There was there, at the time, an aged evangelist, a converted Brahman, who fell asleep in 1871, Suvartappa by name, who gives the following as having made a most lively impression upon him:

"When he visited Udapi, I was present when Mr. Hebich was instructing the children. He turned to me, and said:

" 'Suvartappa, when do we want the grace of God?'

"I answered, 'At all times, till we die;' but perceiving at once that this answer did not satisfy him, I tried to improve it, by saying, 'To all eternity;' but neither did this do, so I held my peace, rather puzzled. Upon this, he turned to my son (at present a teacher in the catechist seminary), saying,

" 'Christanūja, when do we want the grace of God?'

"He answered, '*Now!*' and this was the right answer.

"Hebich repeated, deliberately, two or three times, 'Yes, we want the grace of God *now!*'

"I felt abashed before Hebich and all the company, in-

cluding my own boy. Afterwards, at home, my son told me how nervous he had felt, but that answer suddenly suggested itself to him, and he uttered it, he scarcely knew how. But that word, '*Now we want the grace of God,*' has remained impressed upon my heart, even to my old age."

In some other places he found more of a worldly spirit prevailing. In some others there was party spirit, fomented by the influence of some of the men having influence. Among the heathen he found a spirit of inquiry, which he hoped, if followed up diligently, could not fail to lead to happy results. At Mangalore he aroused many who seemed inclined to grow sleepy; and two hundred communicants joined with him in a happy remembrance of the Lord's death.

The president of the Canara Mission being seriously ill, Hebich was unanimously invited to come in December, and spend some months in that district, where he was to guide and order everything at his own discretion. All the missionary brethren expressed the fullest confidence in him, and the obstinate contumacy of one of the churches seemed to render his presence absolutely necessary. Two brothers had become catechists in Mulki, who had gradually, by means of wide-spread family connections, gained too large an influence over the rest of the Christian community. On the whole, and so far as their own knowledge permitted, they used that influence well; but the sad falls into sin of one or two missionaries, had occasioned in these men an overweening sense of self-righteousness; and, at the same time, a notion repulsive of any guides who were not of their own nationality. The missionary of the station, who was in delicate health, had borne with them with the most exemplary patience. But at last they came to open opposition. On this they were dismissed; but with the obstinacy which seems to characterize the

Tulu race, they persisted in asserting their right to act as teachers.

This resulted in the separation of well nigh the whole community from the mission. They then proceeded so far, as to excommunicate those who remained faithful to the missionaries.

Hebich narrates : "Immediately after my arrival at Mangalore, I sent Joseph and Sebastian to seek to win back the separatists. Shortly afterwards I went myself to Mulki, and called the Christians together, but they kept me waiting a long time. When they at length came, I offered my hand to all the Christians, excepting only the ringleader, who three times offered me his hand ; but they brought with them such a host of evil spirits, that I could scarcely bear to be in their company. I then proposed prayer ; they offered no opposition, but while I knelt they remained sitting. Then I began.

"I told them how much I pitied the wretched condition into which they had brought themselves ; and asked them to come and speak individually with me ; but they had agreed together only to speak with me collectively. So I had to declare to them that they had, as it were, made a compact with the devil ; following a couple of foolish lads, and forsaking him who really watched for their souls. All this lasted seven hours, and most of them were moved.

"Then N. had to be sent for. He had been absent for the last three days, but was then back again. As he entered, I exclaimed to him, with tears :

" ' You are misleading all this people ; you will have to give an account of it to the Lord. '

"Then turning to the people, I said, ' Who will come back to our communion ? We are in the Church, you are in the devil, and dying in this state, you will go to the pit of

destruction. Who will come back to the communion of God's Church ?

"Most of them began to cry out : 'I will !' 'I will !'

"But then the most bitterly opposed had their word to say ; they had written to the Home Committee and would await the answer. The result of this was that not one would come forward.

"They promised me a united answer, but I told them I did not want that, but an individual answer.

"Just what has ruined you is your holding collectively together. Let whoever has a mind, break through these trammels, and come. Whoever will come to Jesus, has to come as an individual, for himself."

"After this they had great consultation together, day and night, in which some accused their leaders of having misguided them, but others said, 'The padres are only laying a trap for us.' The end of it was that they said they would write again to the Home Committee ; and thus the ring-leaders gained a delay of three more months. So I have not succeeded in any way, further than to make them clearly understand that we cannot receive them back as a body, but only as individuals ; as each one shall come with the feeling that he is a poor sinner. There is no other way to cast out this evil spirit, but by individual repentance."

Hebich went to Cannanore to be present at the new year season of 1858 ; and then returned to Mangalore. He had the pleasure of welcoming, and of introducing to the Church there, on the 17th of January, a party of newly-arrived missionary labourers. One of them describes his manner among them, as being very affecting and impressive, from the mixture of winning love with most solemn earnestness. He felt thankful to have been able to come thus opportunely to the help of the Church in which he had first laboured, assisting

them over a time of difficulty, until the arrival of these new brethren to watch over their souls. He had also the joy of two baptismal services, when fourteen adults were admitted into the Church.

He visited Mulki again, and found the people there very much dissatisfied with the position they had taken up. Several of them made up their minds to come and sit at the door, as professing to be penitents. Others gradually followed their example; they were much moved by a sudden death that occurred among them; and confessed that they had been in grave spiritual peril of eternal death. So it came about that when, on the 3rd of March, Mr. Ammann read out to them the earnest exhortations sent by the Home Committee, all hearts were broken down. They came with weeping, and were received back again into fellowship, with absolution.

Hebich was not present on that occasion. Yet in April he was able to pay a last visit to the Church of Canara, when he mightily moved them. He seemed to feel that there was something lacking in this reconciliation; in so much as he thought the well-intentioned people had not been sufficiently impressed with the danger which had threatened them. Yet he rejoiced to find order everywhere re-established, and a proper relation subsisting between the native brethren and the missionaries.

On his way back from Mangalore to Cannanore by boat, he was overtaken by so fierce a storm, that the boatmen consulted him whether to throw overboard the cargo of rice. But he assured them that his God, to whom he ever prayed in any necessity, would carry them through. They weathered Mount Dilly with difficulty, and at that point the boatmen were about to make an offering of cocoa-nuts, according to their custom; but Hebich forbade it. They complained and expostulated; and at last asked him if his God was the only

one? He had scarcely answered, "Yes, indeed, there is none other god but my God, all the host of your divinities are but lies," when a terrific flash of lightning, accompanied by a resounding peal of thunder, struck them all with terror. They spent the night baling the water out. In the morning he preached the Gospel to them, and found them all attentive hearers.

CHAPTER XXXVI.

THE LAST YEAR IN INDIA.

THOUGH Hebich had consented to neglect much for the sake of the Canara Mission, he would allow nothing to hinder his visiting as usual the Payawur festival in February, and the Taliparambu one in March of 1858. He writes, "This is the fifteenth time that we have stood among this people, in order to oppose with the word of truth, the might of the prince of darkness. We have earnestly striven to exalt the Saviour to them. Oh! that they might come unto Him; while it is called to-day?"—This was his last visit.

His young fellow-labourer, Strobel, who had so rejoiced in seeing Hebich safe after the tempest, and who had gladly accompanied him to the festivals, was about to be parted from him. Palghat had been made a regular mission station, and Strobel was chosen to take charge of it. The catechist Paul was left with him as an assistant; but as soon as new arrangements were completed, O'Brien came back to Cannanore.

On the 10th of May, Hebich, having seen all satisfactorily arranged, left Strobel at Palghat. He writes: "Lately, I have been so occupied with Cannanore and Mangalore that I have unavoidably rather neglected Pal-

ghat. The older I grow, the more I seem to myself specially privileged. The Home Committee, which I so much respect, favours me on every hand; and my brother missionaries seem to take special delight in sparing me. I cannot be thankful enough. May God be merciful to me! Thus my Palghat work is finished: much precious seed has been sown there, which will spring up, and bear fruit."

And the end of his work in Cannanore was also now at hand. The Committee authorised him to undertake a lengthy journey through India. In it the old labourer, now fifty-six years of age, and after twenty-four years of labour on the western coast of India, hoped to give himself to new opportunities among Europeans.

Just at this time, Captain Gompertz, who was about to leave Mangalore, sent to Hebich the little company of soldiers whom he had gathered around him. He urged them to go to Hebich, were it only for his sake, in spite of all that any one might say to them. At the same time he wrote to Hebich that he had seldom known a company of men so worthy of love, and that he felt sure the old missionary would gladly welcome them. At least O'Brien was now present at the mission-house, and he devoted himself heartily to the work among the European soldiery. But there was also much still required, connected with the native Christians.

A good deal of building was still going on at Chowa. A prayer-house, for instance, for which nine hundred rupees only had been sanctioned, but which cost two thousand three hundred. Hebich's fatherly heart was also wrung at the distress among his people, when he found they had still to subsist upon their old wages, while provisions had at least doubled in price. He now spent his Saturdays, which formerly were given to Tai, at Chowa, in the spiritual in-

struction of the converts. Yet, he could not, in this spiritual work, entirely exclude a good share of the burden of temporal necessities.

The Home Committee, after their long years of experience, had at length come to the determination to relieve the missionaries themselves from all the responsibility of financial management; employing specially-selected laymen, for the temporal stewardship. These laymen being at the same time instructed to aim at bringing the native churches as early as possible into a position of self-support. The ordained missionaries would thereby be able to devote themselves with the fuller freedom to the discharge of their special work. The proceedings of the General Conference, holden at Mangalore in January, 1859, affected Hebich very closely; for they impressed him with the feeling that the whole mission was entering upon a new era of its existence, in which, valuable as it might be, his own patriarchal mode of work would be no longer acceptable. It was therefore with mixed feelings that he received the lay brother, Mr. Shlunk, a merchant, who had been nominated for Cannanore; praying him to deal tenderly with native church-members who had hitherto been so much helped.

Hebich went to Calicut to ask the collector's sanction to his visiting the heathen festivals as usual; though the time was one of much disquiet. At first the permission was accorded, but afterwards he was told it must be withdrawn. On his return from Calicut he suffered from a fever, which was but a premonitory symptom of other and greater ailments soon to overtake him.

In spite of growing weakness, he roused himself to certain services which were to close his work at Cannanore. On the 20th of February, he united his brother labourer Strobel to his bride, who had but just landed in the

country. He also had the privilege of baptizing a family from Cherrikunem, which had hitherto been so bitterly opposed.

Mr. Shlunk writes, "The 19th of March was one of those great days which Hebich knew so well how to arrange. The chapel at Chowa, which had cost him so much trouble, was to be consecrated. Only two of the English friends were able to be present. Hebich read the 118th Psalm; and recalled the time of trouble, two years before, when the wandering outcasts from the plantation had first found a refuge there; pointing out what gracious leadings they had since experienced, till now the colony consisted of well-built cottages, with a fair chapel in the midst. Here they had now the chance of leading 'a quiet and peaceable life in all godliness and honesty.' Yet much as it grieved him to do so, he must not pass unnoticed their sins and ingratitude; sins which had already exposed them to God's righteous judgment. In his Saturday visits he had had to lament over very many. Oh! that God's goodness might lead them to repentance, that thus the new era upon which they were entering, might find them fore-armed against new temptations. Then other addresses followed, and altogether this occasion proved to be quite a missionary festival."

The hot season was now at hand; and Hebich found it necessary to seek refreshment on the Blue Mountains. His voice well-nigh failed him, as he took leave of his weeping flock; of whom many had a feeling that they should never behold him again, even though to the last moment, while shaking hands with those who crowded around him, he expressed the hope that the Lord would grant them yet to meet again. At that time the church counted 243 natives in fellowship; 40 who were, though adults, excluded from communion, and 139 children. After his leaving, this church passed through

a time of severe sifting, so that during a period of twelve years there was scarcely any increase of numbers.

Hebich's journal has the following entry, "On the 23rd of March, 1859, I started with my beloved Joseph, on the journey towards the hills. A quarter of a century ago, namely, on the 23rd of March, 1834, I left Basle on my way to India. Hallelujah. Passing through Calicut, I arrived on the hills on the 1st of April."

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CHAPTER XXXVII.

FAREWELL TO INDIA.

HEBICH spent yet one more summer in labour on the hills of Southern India, during which season his heart was rejoiced by a fresh token of the grace of God. Long and patient work had been bestowed upon the Badagas, the tribe of cultivators inhabiting those hills, and long had hope been deferred regarding them; but now a work of conversion began to show itself. Though he bestowed most of his time upon the English-speaking population, yet had he also much refreshment among the newly-baptized converts of this race. Mr. Moerike, writing of his manner of life at this time, says, "He goes out in the morning to visit some Europeans or East Indians in their homes, and will sometimes spend as much as four hours in a single family; often not leaving till decision for Christ has been come to. Each evening he preaches at Zion Chapel, which has lately been built, principally for his use. On Sundays he preaches also in the morning, and his congregations grow in numbers from day to day. Enfeebled as he is in body, his spirit seems as fresh and youthful as ever. We rejoice, and many with us, at his service, so abundant in spiritual blessing. Both the Bishop of Madras, and the chaplain of the station, heartily wish him God speed."

It so happened that at this closing period of his Indian career, the chaplain at Ootacamund was that old friend of his earliest Cannanore days, Mr. Lugard. Hebich held this friend of twenty years' standing in high estimation, and always intermitted his own services when the chaplain was to have service at the church in the evening, so that he might himself enjoy the opportunity of hearing Mr. Lugard preach. Almost the only record that we have of this period is contained in a letter which Hebich wrote on the 29th of July, 1859, to a colonel who had just returned from the campaign against the rebels in Northern India.

"I was just wondering where you might be, when your letter from Jubbulpoor reached me. Praised be the Lord, who has covered your head in the day of battle, shielded you from all dangers, and now brought you back to a place of safety; and what is still better, among some of His own children! We all, including the younger members of the flock, have prayed much for you. If they knew that I was writing to you, they would all send messages of kindly greeting. Fever, coupled with the disappointment of not being permitted to visit the heathen festivals when all seemed ready, brought me very low. Besides this, since you left I have had unusually heavy work among the Natives, both at Cannanore and Mangalore, so that I had to forego all traveling and intercourse with Europeans.

"Now, all the brethren thought it better that I should come here. The beloved Joseph accompanied me, but his state of health obliged me to send him back. Since his return to Cannanore he has improved, thank God? I preach six times a week here; and on each alternate Thursday from twenty-five to forty persons unite with us in the Lord's Supper, in the pretty little Zion Chapel. Some souls seem to be won to the Lord: among others, G., one of your former comrades. I am writing this in his house. When I first came up here,

my liver and biliousness gave me a good deal of trouble, and I got very thin. I am better now, but expect to remain here at least a couple of months longer."

While Hebich, rejoicing in the greater freedom which he now was allowed, was thus working at the hill-station, though ever thoughtful for the welfare of his beloved native churches in the plains, his kindly medical attendant was becoming daily more and more anxious about his longer stay in a tropical climate. In August he spoke out decisively; saying that the state of his liver was such as to demand a return to Europe; and indeed urged him so to arrange as to reach home before winter, as a further delay might be fatal. The prospect of separation from all in which he was so much interested was a great trial: however, he at once made up his mind to follow the advice so given. On the very day of his interview with the physician he set about the necessary preparations for his journey. He writes to Mr. Müller:—

"The responsibility of the mission-station is now on you—may the Lord of His grace give you the strength you will need, to His own praise and glory!"

He then sends a message to the Church, that the Lord Jesus had seen fit to send him to Europe, as he hoped, only for a short time. "You will bear in mind all my labour among you. And you especially, beloved ones at Chowa, know well how much care your temporal welfare has caused me. But now my health has failed. Oh! see to it that ye live to the Lord, and rejoice the hearts of his servants? The Lord will never forsake you; hope in Him, and do ye never forsake Him. Be sure that I bear you all upon my heart. Think ye what sore travail ye have caused to the Lord Jesus. Oh! continue entirely His purchased ones, for He has redeemed you with His own blood. Pray for me. The Lord bless you with His everlasting blessings, and cause you to be a blessing!"

He also wrote a special and very affectionate letter to the catechists.

The news that they were to lose their friend and guide came like a thunder-clap upon the Native brethren: they could scarcely realize that they were to be sustained no longer by his courage, nor helped by his tender fatherly comfort and care in running their race. This was of course especially the case at Cannanore, but not there alone. His character had so made itself felt in all the stations of the mission, that his departure brought with it the feeling that they were losing the best half of the missionary force. Yea, even many of the heathen lamented his loss. Much as there doubtless is in the character of the natives of India which is strange, grotesque, even to absurdity; yet is there not lacking clearness of perception to appreciate real force of character, and the influence which it carries with it. Thus it happened that Hebich's image was deeply engraven on many a heart. Many an anecdote of him, some strange enough, passed from mouth to mouth. And both Christians and heathen have often attributed to his sayings or doings a meaning of which he had little thought.

In the year 1870, some young reprobates at Tannoor were turning a missionary into ridicule, when an old grey-bearded Mahomedan took hold of one of them by the shoulder, and shaking him, said—"Take care! if you mock these people you will fall ill!" This led the missionary to ask some questions, from which he learnt that once Hebich had been ill-used in that Mahomedan village; this had been followed by the place being almost entirely burnt down in three successive years; which to this day the people consider to have been in consequence of the dishonour that had been done to him. Once he was about to chastise a disobedient pupil of the catechist class, but the lad slipped away, running between the old missionary's legs, caring little for the warning which followed

him—"You naughty boy! take care—this will bring evil upon you!"

This boy left the institution, and returned to his home at Hubli. Years passed by, but he could never shake off the impression that Hebich's curse was upon him. He died suddenly, owing to the bursting of a gun; and the impression on those about him was, that it still was owing to his having fallen under Hebich's displeasure.

If to many such half-evangelized minds Hebich presented himself almost in the form of a fabulous hero, or even as a Rishi of old Indian mythology, whose blessing or whose ban brought weal or woe, there were others of nobler kind, who could never lose the impression of that love of holiness and of the brethren, which has shone forth from him in some moments of special spiritual communion.

Nor did Hebich leave a less enduring impression upon the Europeans who had known and heard him. An Indian paper writes:—

"We have more anecdotes than we can find room for, of the astonishment, the confusion, the awakening, caused by his bold and direct personal questionings, often addressed to those whom he casually met for the first time. Often has the surprise thus first awakened grown into the most ardent gratitude and the warmest love. How many have had to acknowledge that they owe the first beginnings of their life of faith to the uncompromising, yet friendly, dealings of this servant of God's."

An aged chaplain was heard to exclaim—"I do believe that this German has done more for the eternal good of the English in India than any dozen of the best of us chaplains."

When the news of his decease reached India, one of the local newspapers devoted an article to his memory, closing

with the words—"We doubt whether modern times have produced his equal in apostolic characteristics."

His friend Gompertz wrote to him on the 12th of September :—

"I am glad that you are going, as it seems to be the best thing for you. Thank God that you have been so long sustained to labour in this dark land. May He bring you back with renewed strength to the theatre of your joys and of your sorrows! I hope that you will be a great blessing on your voyage home, when you will be thrown among people of such various 'castes' as are generally found on board those steamers to Suez. I enclose a cheque for thirty rupees—that is all that I can afford just now; but what the Lord regards is not the amount of the gift, but the willing heart. If He gives me the opportunity, more shall follow. The Lord bless you abundantly!—this is the continual prayer of one who owes you eternal gratitude.—W. G."

This was the last letter ever written by this happy spirit. In the previous January he had arrived with his regiment at the solitary station of Harrihar, just at the time of an outbreak of cholera. On the 18th of January he records—"I never felt more joy than to-day, when the poor halting W., a drummer's wife, when dying of cholera, was able, with beaming eyes, to tell all around her of her happiness, because she was going to Jesus. Catholics and Protestants knelt together as I prayed with her, and she would not be dissuaded from kneeling also herself. Yesterday eight belonging to the regiment died, and to-day the number is larger. But I am very happy, and rejoice to be able to manifest to all, in such sifting times, what a blessing it is to have a living and ever-present God in Jesus."

Later the colonel of his regiment had a stroke. Of course Gompertz was sent for. His first words were—

"Well, colonel, see how the Lord has humbled you. You

who were so strong and proud a man, lie there now, quite powerless. This is a message to you from God."

Colonel S. answered—"Yes, God has smitten me. Thank you that you have the manliness to tell it me. Here is my hand!"

Thus, the ice being once broken, the adjutant not only had the privilege of preaching the gospel to his colonel, but of seeing him rejoicing in the full liberty of that Gospel before he fell asleep on the 3rd of October.

Abundant in labour and in good works, Gompertz cared too little for his delicate body. He caught fever in January, 1860, and on the 3rd of February he left this earth to be at home with the Lord. It would not be easy to find a subaltern officer loved and trusted by high and low as was this faithful soul!

Hebich started from the Nilgherries on the morning of the 13th of September, and, passing through Bangalore, arrived at Madras, where he spent a week among friends, old and new. On the 28th of September he embarked in the steamer which was to convey him to Suez. He writes to a friend—

"The ship that is to convey me from this country has just come in;—this country in which I leave so many whom I dearly love. But the Lord who, by the word of his truth, has called them out of death, will preserve them unto everlasting life. I had hoped to see your beloved face once more, but it was not to be. Heartly thanks for the latest of your gifts of love, which I have good use for, as my native spiritual children still look to me. And now, my dear fellow, run so as to obtain the crown of life, which the Lord Jesus gives you freely. Comfort your heart in him, and, withal, pray for me also."

CHAPTER XXXVIII.

THE EVENING OF LIFE.

OF the homeward voyage we have no record, but Hebich describes himself, when he landed, on the 28th of October, 1859, at Marseilles, as being in fair ordinary health, but very liable to take cold; on which account, considering the advanced season of the year, he was not inclined to venture immediately further north.

He wrote home to announce his return to Europe, but his accounts from thence were, that his eldest brother had been in his grave for a year, the second brother having preceded him, dying in December, 1857. His mother had died on the 9th of January, 1858, in her eighty-sixth year. Ten days before her death, on the 31st of December, she had been able to attend church.

The thought crossed his mind that he also might, ere long, be gathered to his fathers. Yet he had eight years of blessed work before him. Of these, however, we will only narrate what seems absolutely necessary to complete the picture of the character, in which we have sought to present him to the reader; namely, as a missionary to India. On the scene of these last eight years of his life, his memory is still fresh in the hearts of very many.

He longed to interest the German residents at Marseilles

in missionary matters, and devoted some evenings to this object. Former Indian friends invited him to Cannes, where he had no sooner arrived, than he set to work in his old accustomed style. He met there with many interesting persons, Baron Bunsen among the number. He went on to Nice, where, in a yet wider circle, he showed forth all his pristine zeal for and power in work. High and low seemed equally to enjoy his simple testimony. At Christmas he was among the Germans at Lyons; and proceeding thence immediately, he once more entered the mission-house at Basle, on the 27th of December.

Twenty-five years had wrought great changes there. Few of his old friends were still alive. Altogether, since his return to Europe, he felt himself as in a new and strange world; but he allowed himself little time for rest or leisure for thinking about it. From early morning till quite late he paid visits.

At first he was requested to give addresses at the mission-house, and this was soon followed by invitations to the pulpits of the churches in the town, and in the neighbouring country. Excitement increased; and the newspaper press began to busy itself with this strange apparition. His words—some, for instance, which he had spoken to some butchers in the public slaughter-houses—became the talk of the town. But the climax came on the 24th of January, 1860. He was preaching in the Church of St. Leonard; taking for his subject the call to repentance of John the Baptist; when a violent uproar commenced. Cries of "Pull him down," "Kick him out," began to be heard. Hebich gave out a hymn, after the singing of which he went on: "Now is the axe laid unto the root of the trees," upon which angry voices were again raised; and the growing tumult obliged him to close the Bible, and finish with a short prayer.

All this led to a good deal of unpleasant discussion; but

the church was still open to the fearless witness for the truth. This led to a motion in the town-council, to the effect that the executive should take steps to guard against a repetition of such abuse of the pulpit as had recently occurred. This came on for debate on the 7th of February, when complaints were heard that decency had been outraged; that many had been very much offended; that the preaching was altogether out of order. One said, "This Hebich had to learn the Indian language before he could preach to the natives of India; now let him learn German, and conform himself to our manners ere he stands up to teach us." Others, on the contrary, while admitting that there were certain peculiarities and unfortunate expressions that might well be regretted, yet testified to the blessing which such unusual preaching worked.

The burgomaster himself said that he could not regret that a preacher should depart from the old conventionalities. Many who remained unmoved under the old fashion of preaching, might be reached by the new. The motion was rejected by forty-four votes to forty-two, and thus Hebich was permitted to complete his course of addresses.

But all this had brought him so into prominence, that it was no longer possible for him to work on quietly. While the multitude condemned and rejected him, others held him up as something wonderful. Many young people were unmeasured in their estimation of him—almost worshipping him. All this made it hard for him to preserve a healthy moderation.

When the accounts of all that was happening at Basle reached India, an old friend and associate wrote from thence: "The committee must take care not to let the grass grow under his feet. The dear old man can do his best work of arousing any place in a fortnight; after that he should move on to some other place, before he and the clergy all fall by

the ears. He has an uncommon gift for awakening, but is little suited to a permanent field of work ; nor do I think he would be long happy in one. The beloved committee has stood by him very bravely. Hebich is altogether peculiar. In order, taking the dear old man for all in all, thoroughly to appreciate him, one needs much true scriptural simplicity, and to abstain from the exercise of the critical faculty. For, once begin to be critical, and there is no end to it. One altogether like him is a rarity, and I can well understand that many worthy and faithful men, even men of the same way of thinking as himself, would feel a kind of antipathy to him on account of his manner. May the Lord put aside all that is not according to His own good pleasure, and so sanctify the clear trumpet-call sounded by the dear old fellow, that many, now sleepy ones, yea, even dead ones, may be aroused."

He journeyed on to other places to which he was invited. In March he was at Neufchatel, in April at Berne, in August at Zurich, in September at Schaffhausen. An experienced labourer in the Lord's vineyard thus describes his proceedings in one of these Swiss towns :

"Hebich's manner of speaking in church was somewhat different to what it is at home. Though he at times allows himself to use expressions which go beyond the liberty usually permitted in the pulpit, yet almost every one heard him with edification. But at home he gives a freer course to his peculiarities. He uses the most familiar mode of address, whoever he may be speaking with : is quite ready to call any one 'stupid fellow !' When he is cross-questioning he gets very loud if he does not receive exactly the answer he wishes for. He makes strong assertions, which he is quite unable to prove : he also makes occasional mistakes ; states doubtful propositions, or even absolutely erroneous ones.

"It does not sound well when he denounces, without hesi-

tation, all science. Yet, spite of all these drawbacks and human weaknesses, his whole conversation manifests him as a man of God, approved and experienced in God's ways, 'a great man in Israel.' We all felt drawn to him; he has won our hearts.

"In one of our meetings, he began to read out the twenty-second Psalm. I felt uncomfortable at this, as I had heard that his exposition of it was unedifying. But I was most pleasantly disappointed, as I found how well-grounded all his assertions were. He showed us nothing but Christ Himself speaking in that psalm. And how touchingly he described from it the sufferings of our Saviour. I found it most edifying. His strength is mainly in the rich measure of the Spirit of which he is partaker.

"He has a special gift in setting forth lovingly, yet with indomitable earnestness, God's righteous judgment against sin, on the one hand, and the freedom of His kingdom of grace, on the other. The purity of his motives and entire self-abnegation prepared the way for the deep impressions he made. With unselfish love he would devote whole hours to dealing with individual souls, who could not but be touched by his friendly manner, and by the unmistakable humility which was proof against rebuffs however rude. It astonished me rather that his frequent very marked Anglicisms of speech and bearing did not give more offence;* the explanation seems to be, that his love and simplicity of heart covered many defects.

"How loving, truly, he was! how condescending with children! He would take the little ones on his lap, and coax them so that, despite the beard which somewhat

* This excuse for the good man's marked peculiarities is amusing to one who well remembers how often among English people, whose sensibilities he shocked, the excuse was made for him that he was a German, and did not fully appreciate the force of certain words he used.—*Note by the Translator.*

frightened them, they always took to him. If any one was rude to him, he did not show resentment, but just remained silent. If it appeared that he had spoken too harshly, he would even beg for forgiveness, and make up by redoubled kindness.

"He readily accommodated himself to our rules, ever showing a becoming pliancy, moderation, and reverence. I never heard him utter an irreverent word against the ministers of the Church; on the contrary, he would earnestly commend them to the respect of others, and would pray fervently for them and for the Church. Ready as he was to denounce all that was a mere profession in church, he was quite as ready to denounce sectarianism. He urgently pressed the importance of frequent participation in the Lord's Supper.

"What is to be said of the results of the work of this very exceptional man? Of course the seed sown must first be allowed to take root, and to come to perfection, and many a promising blossom may fall off and disappear. But there are results in good fruit yielded, of which we can testify. And first of all, here in our midst, the thoughts of many minds were made manifest. 'The multitude of the city was divided.' (Acts xiv. 4.) In a sense things have taken a new shape here. In many, enmity has been increased, but also many who were indifferent are now favourably disposed, and many believers have had their faith revived. Heibich was able to reach people to whom we, the clergy of the place, had never yet gained access. He was ready enough to launch forth a multitude of bold assertions, from which upright souls gladly accepted what was of God, and were thereby attracted, taking the merely human side of him into the bargain; whereas less honest ones, or those still in the fetters of ignorance, could see the human side alone. Another result of his visit is that divine service is more numer-

ously attended, and many have been stirred to a greater appetite for the Word of God ; some of the smaller churches have had an increase of members, and even some new congregations have been gathered. Only to-day, while visiting a sick person in a poor neighbourhood, I found of what comfort Hebich's expositions had been. A family of distinction has, since his visit, opened its drawing-room for Bible readings and missionary meetings. Another result is, that some who had kept apart in a spirit of solitary separatism, have come back to the church. We have had no disturbances. The newspaper press abstained from finding fault, though public opinion was inclined to be hard upon him.

“ It is not surprising, for it is a common occurrence, if some were inclined unduly to exalt Hebich, as though he alone could lead souls into the right path ; or if some of his over-zealous followers were severe in their judgment on the clergy, looking upon their caution as only a covered jealousy. So also, spiritually-minded men there are, who cannot reconcile themselves to Hebich's style and manner, and who therefore in their estrangement from him could not conceive that the church would derive benefit from his visit. So it has ever been. Nevertheless, he has brought more of benefit than of damage, and so we must praise the Lord, that He sent him among us. Certainly Hebich would not suit us as a stated preacher ; probably his uncompromising spirit would try to cast out of the church, in the schools and in our congregations, much with which the Lord bears patiently ; but he is most eminently fitted to arouse, and also to ground in the truth ; to preach man's corruption through the fall, and the power of grace ; to stir up an appetite for the Word of God, and to prepare the understanding to take it in. Above all, his great aim is, the exaltation of our blessed Lord and Saviour. It now remains with us, the clergy, to build upon

the foundation he has so successfully laid. The Lord grant that through our remissness the souls that have been impressed may not go off to slumber again, or fall under sectarian influences."

At last, in October, 1860, he returned to his native place, Ulm, and to the home of his youth. Though there were exceptions both in town and country places, yet, he was here made to experience the truth of the Jewish proverb, that a prophet has little honour in his own country. The ecclesiastical authorities of Wurtemberg pronounced that missionaries were not authorized to supply the places of the clergy in regular divine services. However, when convenient they might be permitted to occupy the pulpits on extraordinary occasions. (This decree was issued in February, 1861). It was held that Hebich's ministrations might be of use among unlearned country folk, but that the form, or rather absence of form, of his expositions could not but be grating to an educated audience. Nevertheless he gave fifteen addresses in one of the churches of Stuttgart, which were listened to with the utmost attention. Most of those persons who had been employed in various ways on these occasions refused all remuneration, declaring that the benefit they had derived from the addresses was quite return enough. A journal complained, that even ladies approved of Hebich's preaching, adding, "The thousands of our youth should oppose this." But he was appreciated; a country parson, for instance, declared that with his peculiar mode of preaching on sin and grace, Hebich had effected more than he himself had been able to accomplish in ten years.

He spent the summer of 1861, recruiting his health at the baths of Dizenbach. Afterwards he visited North Germany, wishing especially to see once more the place of his spiritual birth, and the home of two of his younger brothers. He was gratified by the result of his work at Kiel, though

he found preaching to the students there more trying than preaching in the Hanseatic towns. Many expressed thankfulness that at last a powerful voice had come to break the ignoble truce between faith and unbelief. A writer from Wupperthal says,

“His drastic and rough manner was readily put up with, in admiration for his talent, and we were specially struck with the way in which, without accepting persons, he managed to declare, with love, the one thing needful, and to make it acceptable.”

He could not bring himself to refuse a pressing invitation to London, to preach to the Germans there during the exhibition of May, 1862. But the too minute organization wearied him, and owing to the great distances he had to go the work was too much for him. Yet it was a great pleasure to him to see many friends, and especially some old Indian ones. He testified to finding much spiritual life in London, though withal much pride, vanity, and a sectarian spirit in the work of the Lord. He caught a severe cold in Exeter hall, and was glad to get back to the quiet of Dizenbach, there to recover from it.

In September, the medical adviser of the mission declared positively that a return to India was no more to be thought of. His own feelings bore out this opinion. Truly it was hard for him to resist the entreaties of his spiritual children in Cannanore, who wrote to him, “Oh! how we long that you could come back among us, were it possible, in all the old vigour; but even if it be no longer to undertake much work, yet to be carried into the midst of our assembly, and like the servant of God of old, to say to us, ‘Little children, love one another; little children keep yourselves from idols;’ and then to close your days in our midst!”

For well nigh three years he had been allowed to go about at his own will, preaching and working wherever he found

opportunity, but it was now felt by the committee at Basle that it would be well to come to a definite understanding as to the relations in which he should henceforth stand to the mission. A characteristic letter of his, dated from Mergentheim the 18th of July, 1862, made this appear the more desirable. He writes—

“During the leisure of this last bathing-season, I have by God’s grace again read through the five books of Moses. More than forty years ago, after my conversion, I was inclined to judge that dear man of God, Jacob, which is Israel, on account of his vow which he vowed, ‘If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on . . . then shall Jehovah be my God.’ At the end of his wanderings (Gen. xlviii, 15), he gives glory to God. ‘The God which fed me all my life long unto this day.’ I, foolish man that I am, declare that for forty years and more I have been at sea about this working of Jacob’s heart! And lo! after He has so wondrously fed me for these forty years (for when I went forth into the heathen world, I thought that I should never be able to earn my daily bread) after He has brought me safely through so many perils and dangers; now at last I find that my health will no longer allow of my working among the heathen, I begin to be worried with the thought whether Jehovah can still feed me in my old age! The thought comes up ‘What will become of me now I can no longer work?’ Must it be, that now, in my old age, my presumption is to be rebuked, and I am to be obliged to say, ‘I never understood aright what Jacob meant that morning in Bethel!’ Alas! unbelief, yes, shameful unbelief is still strong in my heart! Yea, and how many other evil things have shown themselves in my heart! just as though this lower life were never to end; earthly thoughts; care upon care! As long as I was still in India I never thought about

such things, yea, they never crossed my mind. I was looking forward to soon entering upon His rest, by His mercy. Oh! what a stupid man is Samuel Hebich! The Lord have mercy upon such a poor sinner as I am, and of His grace, help me into life, into eternal life, for His holy name's sake. Amen! Bear with me, my heart was hot within me . . . then spake I with my tongue! nothing can come out of the heart, but what is in it."

The alternative was offered him to become the agent of the society in England, settling in one of the larger towns of the kingdom and there seeking to gather and labour among the German inhabitants, or to accept a pension.

Hebich no longer felt himself equal to labouring among a scattered people like the German residents in any part of England, and therefore, on the 2nd of October, 1862, he thankfully accepted the offer of a pension, which left him more freedom of independent action. ~~None~~ could doubt that the welfare of the mission would ever be nearest his heart, and call forth all the endeavours of which he was capable. The resolution conferring a pension upon him, was accompanied with expressions of the warmest gratitude for the many services he had rendered during his long and zealous missionary career.

He soon showed that the furtherance of the mission cause was still nearest his heart. Some had been ready to complain that, since his return, he had not been occupied enough in giving narratives of work among the heathen. But now he conducted a series of most interesting missionary meetings, at Berne. On the first of these evenings he received a gift of 1100 francs. And, to the end of his days, he continued one of the most successful collectors for the cause.

On the other hand, he began to produce the impression upon some that he had outlived his best days. Just in the

measure in which opposition to them increased, did he seem to cling more obstinately to his peculiarities. He made more unmeasured attacks upon the Church and its ministers, and seemed to take less pains to avoid causing excitement or giving offence. Thus, for instance, in March, 1863, one describes his visit to S. :

“On this occasion, as formerly, Hebich is bringing blessing. Greater love to the Word, desire for holiness, and clearer separation from the world will result from his work. But the church is not opened to him, and a newspaper has reproached him and his followers for roughness and moroseness of manner. On Ash Wednesday there was a procession of mummers, in which he was so well mimicked, that you would almost have thought it was he. The next day the windows of the room, in which his meetings are held, were broken. He himself seems to think more of the need of separation. He expresses a wish that meeting-halls might be built everywhere. His own words are : ‘May the Lord give us, who really desire to seek His glory only, grace to purify ourselves more and more from all half-hearted ways, that we may freely and openly proclaim the Prince of Life ! This jumble of the saints with the world, while the masses are becoming more bold for Antichrist, and believers more abjectly timid, are sure signs of the last times. Under the guise of wisdom, of religiousness, everything being called by a high-sounding title, all is advancing towards the rejection of Him who hath purchased us with His blood.’ ”

He began, however, to long for a settled resting-place, and sought to find it at Stuttgart, where he preached often, either in the assembly-room or elsewhere, from August, 1863, to February, 1864, and otherwise sought out opportunities for spiritual usefulness.

He visited the Rhine provinces, where he was abundant in labours, resting for a while at the baths of Mergentheim ;

visiting also Switzerland; where he was in actual danger from an uproar among the mob of Schaffhausen, such as vividly reminded him of the days of hard fight and tumult at the idol-festivals in India.

This warned him that he must make up his mind henceforth to a quieter life; with which view he settled down at Stuttgart in 1864; declaring that, for the future, he would be "quite tame." He felt also that his days were nearing an end: hence he made his will. As he had inherited nothing from his ancestors, he felt it right to leave what little he possessed to help forward mission-work among the heathen nations.

To the last he strove to bring about the founding of an establishment for the training of itinerant preachers for the various Indian and African fields of labour. He never grew weary of proclaiming Christ in drawing-rooms and private houses; and, whenever a favourable opportunity offered, he urged the necessity for these itinerant preachings.

Towards the end of 1866 he visited fifty-one churches in the Grand Duchy of Baden; and in many of the places so visited he was privileged to stir up fresh interest in mission-work, and that on the only safe ground, of a real interest in the salvation of individual souls.

His last letter, written to Basle, is dated 16th of April, 1868. In it he says:

"Grace and peace! I have the happiness to send you a further remittance, amounting to 368 florins, according to the enclosed statement, for the work of the mission. I hope, ere long, to come myself, and bring a further sum. It is all contributed for native itinerant preachers. Perhaps it will be enough for a fifth such itinerant; and if so, I should prefer his being appointed for the Palghat district. I worked hard there with my people for seven years; and there are still signs of life there. May the Lord bless and sanctify

His own work ; and may He accept these gifts of love in His grace. Amen.

“You must know that I have been preaching a great deal : and again I can report that many souls have been won to Him by the word of His grace ; to Him be praise and thanksgiving. As to my health, to the praise of His grace I may say that I am tolerably well ; that I am growing old, however, makes itself felt. My addresses try me more now than used to be the case. Please God, I intend to go to Carlsruhe on the 7th of May, to complete my work there, and thence, on the 11th, to go to Basle, to spend, as usual, about a fortnight there. But all this is as it may please the Lord, and as may seem best to you.”

The Lord had ordered otherwise. On the 6th of May Hebich was attacked with severe pain in the liver. He soon felt, and declared, that his work on earth was at an end. When thus he found himself on his deathbed, he was full of thankfulness that all the pain he suffered affected his flesh alone, while the spirit could rejoice in God his Saviour ; that Saviour who had borne him with long-suffering patience for sixty-six years, and led him so graciously during the last forty-seven of those years. As his mind wandered at night, he fancied himself still preaching to the heathen, and to his last breath he had still many thoughts about India and Malabar, which he loved so well.

He fell asleep, smiling, on the morning of May the 21st, the Feast of the Ascension. A vast multitude followed his funeral to Kornthal, on the 24th of the same month. According to a wish he had himself expressed, the service at his grave consisted merely of a short prayer.

CHAPTER XXXIX.

HE BEING DEAD YET SPEAKETH.

THE following sketch of Samuel Hebich's mode of dealing with the scholars at the Mangalore Bazaar Schoolroom—written from memory by Colonel George C.—may interest those who have followed us in the narrative of this remarkable man's life. It is altogether characteristic of the good man's manner.

Hebich enters ;—shakes hands with some of the boys, and goes to the desk.

Let us pray. Oh Thou blessed Lord Jesus, who art the Light that lighteth every man that cometh into the world, the eternal Son of the Father, be amongst Thy children. Remember us according to all our wants ;—Father, Son, and Holy Ghost in Christ Jesu, Hallelujah. Amen.

Hebich. Read in John, chapter i. and verse 1.

Boy reads. "In the beginning was the Word, and the Word was with God, and the Word was God."

Hebich. Read again, and say properly, "and the Word *was* God :—" there is the emphasis. And who was the Word ?

Answer. God.

Hebich. Yes, God. What God ?

Answer. Christ.

Hebich. And who was He with?

Answer. God.

Hebich. Yes, God, that's true ; but what God?

Answer. The Father.

Hebich. Yes ; so, you see, they are two, the Father and the Son ; now read on, second verse.

Boy reads. "The same was in the beginning with God : all things were made by Him, and——"

Hebich. Stop ! By whom were all things made?

Answer. By the Word.

Hebich. And who is the Word?

Answer. Christ.

Hebich. Yes, Christ. Now go on.

Boy reads. "And without Him was not anything made that was made."

Hebich. Ha ! Now turn to the 1st of Genesis, verse 1, you read, you (*pointing to a boy*), what is your name?

Answer. Soobiah.

Hebich. Well, Soobiah, read on, first verse.

Boy reads. "In the beginning God created the heaven and the earth."

Hebich. There you have just the same story. In the beginning God created the heaven and the earth ; who created the heaven and the earth?

Answer. God.

Hebich. Here we have God the same as in the 1st of John, God THE SON spoken of. Now read in verse 2.

Boy reads. "And the earth was without form and void, and darkness was on the face of the deep, and the Spirit of God moved upon the face of the waters."

Hebich. Now we come to another thing. Here we see the Spirit of God. The Holy Ghost, who never speaks of Himself ; who only speaks of the Father and the Son. So

here we have God and the Holy Ghost. Now turn to the 26th verse of the same chapter.

Boy reads. "And God said, let us make man in our image, after our likeness, and——"

Hebich. Stop! That will do; read again.

(Boy reads the clause again.)

Hebich. Ah! Here we see God the Father here speaks to God the Son, "Let us make man in our image." In whose image are you made?

Answer. In God's.

Hebich. Yes; in God's image. So see what honour God has put upon us. Now we will go on. So you see we have here the Blessed Trinity. God the Father, God the Son, and God the Holy Ghost. Tell me,—what is God the Father.

Answer. A spirit.

Hebich. And what is God the Son?

Answer. A spirit.

Hebich. And by whom were all things made?

Answer. By God.

Hebich. What God?

Answer. God the Son.

Hebich. Who made you?

Answer. God the Son.

Hebich. Yes. God the Son. And think you how great was His love to come down and put away His Godhead and become man for you and for me. The same God who created heaven and earth, became a man for me, was crucified for the sins of the world; for you, poor sinner, and for me, poor sinner! Read verse 10 of the same chapter in St. John.

Boy reads. "He was in the world, and the world was made by Him, and the world knew Him not."

Hebich. Hā, āh! here we see it. Now turn to chapter iii. verse 16. Read on.

Boy reads. "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Hebich. "God so loved the world." Who is the world? (*pointing to Ramappah*) tell me, you, who is the world?

Answer. We all.

Hebich. We all,—you are a very fine man you! *We* all! you are a pillar I suppose? Tell me, who is the world?

Pause ; no answer.

Hebich. You are the world. *I* am the world. Now, say who is the world?

Answer. I am the world.

Hebich. Yes. *I*, wicked sinner. (*Turning to one of the men*). Are you a good man?

Answer. No.

Hebich. And who did God love?

Answer. Me.

Hebich. Are you God's friend?

Pause ; no answer.

Hebich. Are you God's friend, say? No you are a sinner, we are all sinners. Now answer me again. Who is the world?

Answer. All, *I*, poor sinner.

Hebich. And for whom did God give His only Son?

Answer. For all.

Hebich. Yes, that is right; but you must answer me properly, say, "for me, poor sinner."

Altogether. For me, poor sinner.

Hebich. How many are there here?

Answer. Sixty.

Hebich. How many are there in Mangalore? two thousand? three thousand? ten thousand—how many? (*A pause*). About thirty thousand. And do you know how many there are in

the whole world ? People say there are ten hundred millions. Think ! the whole world over which God rules, ten hundred millions. Do you well understand me ? I am, you see, that ten hundred millions. I am that world. You see ten hundred million times one man makes the whole world ; that is what I want to explain. You must have the *whole* God ; the personal God : there must be a personality. God gave His only-begotten Son for the world—that is, for *me*, so I must have the whole God, I cannot have half a God. I am that world. If *you* eat your dinner am *I* filled by that ? If *I* take my breakfast are *you* filled by that ? No ! You must eat for yourself. And why did God give His only-begotten Son ?

Answer. “That whosoever believeth in Him should not perish, but have everlasting life.”

Hebich. You see God's love to you here. He wishes not the death of a sinner. He gave His only-begotten Son, and the Lord Jesus did not hold back His own life ; but He was obedient unto death. This is the only way for a poor sinner to be saved. There is no other name given under heaven. And do you think I tell you so of myself ? No ! this book, this holy book says so ; and this is the Word of God ; and God cannot lie. Read on, now, verse 18.

Boy reads. “He that believeth on Him is not condemned ; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.”

Hebich. Now, how must thou be saved ?

Answer. By believing in the Son of God.

Hebich. And if thou believe it not ?

Answer. I shall be condemned to hell.

Hebich. Not thou wilt be, but thou art condemned already. Thou art cursed already ; God will not condemn thee because thou art a sinner, however big a sinner you are. God will

not condemn thee for that, but because thou believest not in Jesus. If thou believest not in the Son of God what becomes of thee?

Answer. I am cursed and shall go to hell.

Hebich (looking around). And where are you now going?

A long pause ; no reply.

Hebich. Thou art all going to hell. If thou diest now thou wilt go to hell-fire. I preached here twenty-one years ago to your fathers, and they all laughed at me and said, "You only know God! you only have brought God with you!" I do not know how it is with you, ye fine Brahmin boys you. Ye wash your skin in water, but will that make you clean? Can you wash your heart? Ye bow before a stone, and say "Swamy." Every time that ye do that ye are *cursed*. Ye worship the devil, and his children ye are. Ye are in his kingdom. Ye are in the power of darkness, and who shall deliver you from this? Look at Colossians, chapter i. verse 13.

A boy reads. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

Hebich. Listen well to this! *who* hath delivered?

Answer. The Father.

Hebich. And what hath he done?

Answer. Translated us into the kingdom of His dear Son.

Hebich. Into, you see; we are now in this room, not outside. And what is to translate? to take from one place and put into another. So you see the Son has a kingdom. Read now verse 12.

Boy reads. "Giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light."

Hebich. Here is an inheritance; you all know what that

is. You people, you are very clever to get one rupee, two rupees; you sometimes have an inheritance: some have a hundred rupees, some a thousand, but they are all perishable. If ye die, who gets you? the worms; they are your brothers, you are a worm; but this inheritance never perishes. If you want this inheritance, you must have nothing here. I came out to you black people. I left father, mother, country, all for this inheritance—I have nothing. We Padres come to you; and you don't like that. You say, these fellows disturb us; but ye do well to examine and see if the Padres say what is true. Look for yourselves; we give you this book: it is not our own, it is God's Word. And from whom got we this! From the Jews, the peculiar people of God. To them this was spoken. They were believers in the true God. Jesus was born among the Jews. He was a Jew. They only knew God; you and I were all heathen, all worshipped stocks and stones. But by-and-by the Jews rejected this word; so God gave it to us Gentiles. We have come a little out of the way; let us read Hebrews i. verse 3.

Boy reads. "Who being the brightness of His glory and the express image of His person, and upholding all things by the word of his power; when He had by himself purged our sins, sat down on the right hand of the Majesty on high."

Hebich. Of whom is this said?

Answer. Of Christ, the Son of God.

Hebich. Yes; He only is the express image of the Father, the heir of all things. The Father gave all into his hands; and the Son, he was obedient to the Father's will. This is the true God; you people have also a Trinity, ye also have your gods Brahma, Vishnu, and Seeva: but these gods are all fighting with one another. Brahma says, If ye worship Seeva ye are cursed. Seeva says, If ye worship Brahma ye are cursed. Now this is no god; they have a mouth and cannot speak, and eyes, but they cannot see; ye worship dumb idols,

ye worship a stone which has no life, which God made; ye worship, like the Athenians, "the unknown God." I made a long tour lately in this country, and have seen many black people, very fine wise men, but no one knew God, they all worshipped "the unknown God." Now I have told you who God is, tell me, has any one seen God at any time?

Answer (after a pause). No.

Hebich. Turn to Exodus xxiv. verses 9, 10.

Boy reads. "Then went up Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel; and they saw the God of Israel," etc.

Hebich. So you see they *saw* God. And what God? Christ. the Son, the express image of the Father. For no man hath seen the Father. And what was this God? He was a Spirit, God the Son, who upholdeth all things by the *word* of His power. If I uphold anything, I must keep it up in my two hands; or keep it on my shoulders like a burden; but the Son of God, He does all by his word. Unto what is God, this God which they saw, like? (*no answer*). Turn to Ezekiel, chapter i. verse 26.

Boy reads. "And above the firmament that was over their heads, was the likeness of a throne, as the appearance of a sapphire stone, and upon the likeness of the throne was the likeness as the appearance of a man above upon it."

Hebich. This is the God we preach to you. The God of Abraham, of Isaac and of Jacob. They walked with Him on this earth, and talked with Him; Jacob wrestled with Him; Enoch walked with Him, and never died, but was taken by God. He is the everlasting Son, who was in the beginning, and who made all things. The Roman Catholics say, that Mary is the Mother of God; can you not see what fools they are? how can Mary be the Mother of God who existed before the world was? Who made Mary?

Answer. The Son of God.

Hebich. Yes, that is right ; so the Romans, you see, tell a big lie. Mary is just such a poor sinner as you or I ; so also we have people in our country, who say there is only one God, like the Mussulmans ; these tell a big lie : if God is a Father, must He not have a Son ? must He not ? answer all !

Answer. Yes.

Hebich. So you see God came down into this world, and took incarnation of a woman, and came in our flesh, and was crucified ; they could not crucify Him in His Godhead, but in his flesh. He died for you and for me, and then, after he had purged our sins—what is to purge ? you tell—(*pointing one of the boys*).

Answer. To clean.

Hebich. Yes, to purify. We are all vile sinners, and must be purified every day, *every* day. What did He do ? He purified, purged us ; and then sat on the right hand of God ; not before, but after He had purged our sins, did he sit on the throne. He would not sit down on the throne till he had purged our sins—ye must be purged, ye must be purified, or ye will go to hell. Are you not a sinner ? answer all.

Answer. Yes.

Hebich. So you must all be purged, and who purges your sins ?

Answer. Christ.

Hebich. No, say not *Christ* but *Jesus*. For Christ means one thing and Jesus another. Our Lord is God ; in spirit He was Christ : as the Son of the woman, flesh, He was Jesus, that man-child, who came down and died for you. He it is by whom ye are saved. Jesus Christ ; that means anointed Saviour ; Jesus means him who came in the flesh. You see me, I am in the flesh : so also Jesus the Son of man, He took upon Him our flesh, and was the same as me, only without sin. And Christ again, what does that mean ? It is God. And so Christ Jesus, God-man ; this is a great

word. Jesus was that man who came into the world, and the world knew Him not. He walked about in this world like a common man. He walked up and down in this world, and no one knew Him. Read you in the four Gospels;—no one knew him, His disciples knew him, but only after the flesh; they knew him not according to the spirit. We see that, as when the Lord spoke to Peter and asked what men said about him; for some thought he was John Baptist, and others Elijah: then Jesus asked Peter what he thought, and what said Peter? See at Matthew, chapter xvi. verse 16.

Boy reads. “And Simon Peter answered and said, Thou art the Christ, the Son of the living God.”

Hebich. Read in verse 17.

Boy reads. “And Jesus answered and said: Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

Hebich. Here we have a *revelation*. Peter could not know that of himself—flesh and blood could not give him that, but the Father only. That is the great thing. Can any man know Jesus of himself?

Answer. No.

Hebich. Does any man know the Father?

Answer. No.

Hebich. “No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.” Then we see, no man knows the Son, and no man knows the Father. Who is the way to the Father?

Answer. Jesus.

Hebich. Yes, Jesus, He says, “I am the way,” and how came we to know Jesus?

Answer. By the revelation of the Father.

Hebich. Ah! that is right; and no man knoweth the Father save the Son, and he to whom the Son will reveal Him. Do ye believe this?

Answer. Yes.

Hebich. You believe it, do you say? but you believe it not. You must be born again: ye must have this revelation, then only will ye believe it. You must be born of the Spirit; ye are born of flesh and blood, but ye must be born from above, and if ye are not, ye will go to hell, ye cannot be saved. Now I have not much time, or I would like to speak more of these things. Here is your teacher the Padre (*pointing to Mr. H.*); he will tell you all these things. I have been very glad to see you all. I hope to come here again, and then you must all tell me what I have told you. Let us now pray.

Hebich prays, then rises to go, says good-bye to all, and the boys crowd round the door to see the last of him. The school is broken up for the day. Thus ends an hour's work in the vineyard of the Lord. May He bless it, "For thou shalt be his witness unto all men."

If there are statements in the above sketch, at which systematic theologians may well take exception, it may yet serve as an example of the lively way in which, taking them from Scripture to Scripture, Samuel Hebich could ever interest and lead on those with whom he had to deal.

THE END.

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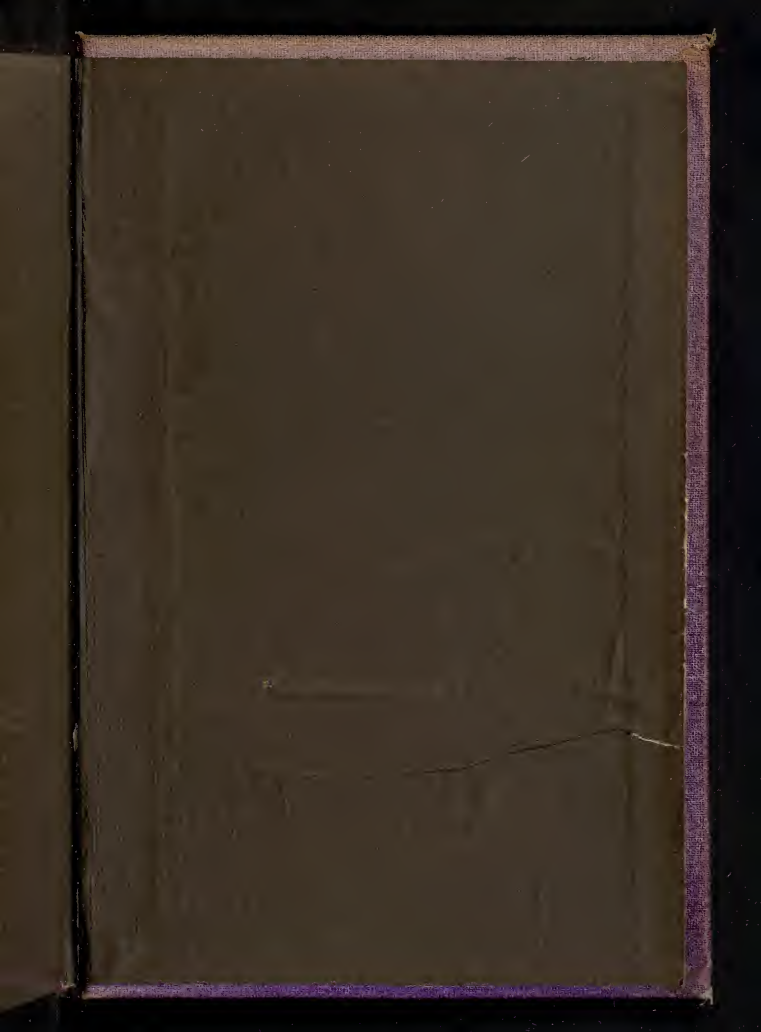
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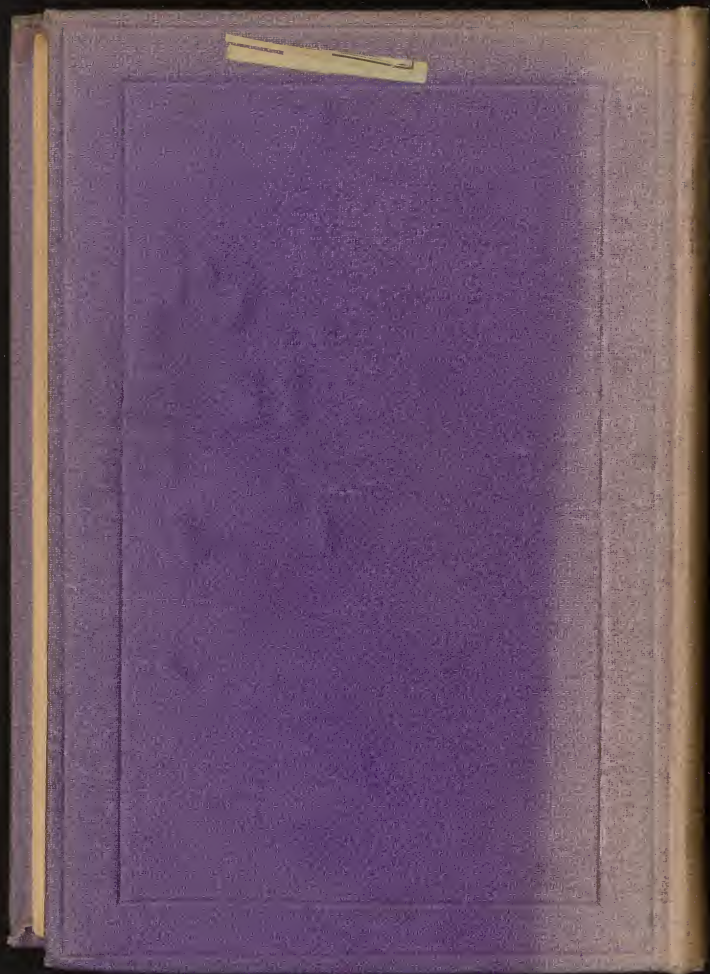
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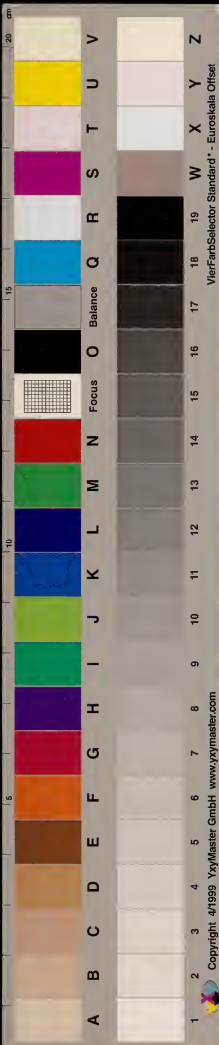
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